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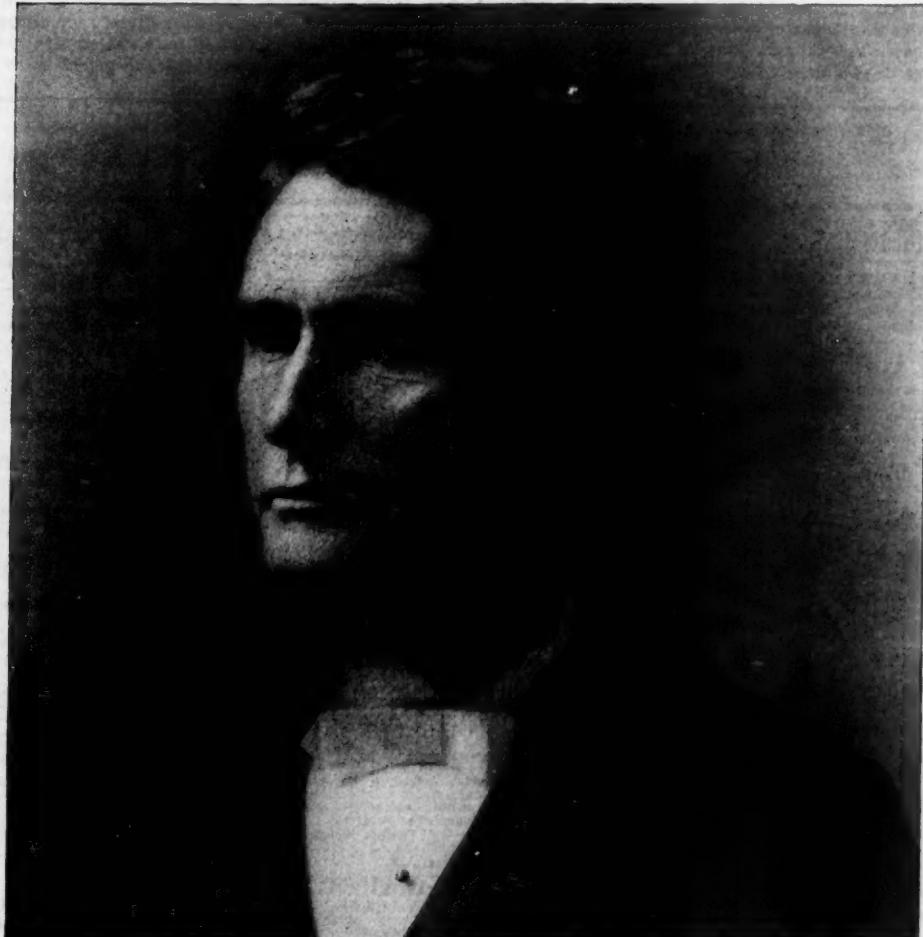
THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 20

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Among the later subjects of historical plates produced by Jones, McDuffee and Stratton are Harvard College Gate, Monticello, home of Jefferson, the Chew House, Germantown, Phila., the Old Fence at Yale and the Old Corner Bookstore, making over sixty subjects which this firm have brought out from the old Josiah Wedgwood Pottery in Staffordshire, during the past fifteen years, and they have been sent to all parts of the civilized world.

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and Christian World

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Religious Notices

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

THE fiftieth annual meeting of the American Congregational Association will be held on Monday, May 26th, at 12 M. in Pilgrim Hall, Congregational House. A full attendance is desired. **JOSHUA COIT**, *Secretary*.

WOMAN'S BOARD OF MISSIONS.—The semiannual meeting of the Woman's Board of Missions will be held at the Congregational Church, Natick, Wednesday, May 27th.

With a review of the work for the last six months, addresses will be given by Miss Ellen M. Stone, Mrs. Chauncey Goodrich, Dr. Harriet Parker, Miss Sarah A. Closson and Miss Alice F. Stillson.

May 11, 1903. **E. HARRIET STANWOOD**, *Secretary*.

AMERICAN SEAMAN'S FRIEND SOCIETY.—No. 70 Wall Street, New York. Incorporated April, 1838. Object to promote the moral, social and religious welfare of seafarers; sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President*.

Rev. W. C. STITT, *Secretary*. **W. HALL ROYES**, *Treasurer*.

CONGREGATIONAL HOME MISSIONS SOCIETY.—Annual Meeting, Beneficent Church, Providence, R. I., June 2, 3 and 4. Conference of Young People, Don O. Shelton, leader, 4 p. m. Tuesday, June 2. The Young People and Christian America, popular meeting. Tuesday evening, Mr. Don O. Shelton, Mr. John Willis Baer, Dr. F. E. Clark, speakers. The Woman's Meeting will be held on Wednesday, June 3. Mrs. H. S. Caswell-Broad, Mrs. Frank J. Goodwin, Mrs. H. H. Collier, Rev. Dr. Charles A. Dyer, 5 p.m. General Assembly of the Rhode Island Home Missionary Society Wednesday afternoon, with addresses by Rev. T. G. McLelland, Ph. D., and Rev. R. A. Beard, D. D. Annual sermon by president of Congregational Home Missionary Society, Dr. Newell Dwight Hillis, Wednesday evening. Annual Business Meeting Thursday morning, June 4. Among the other speakers at the several sessions will be Rev. Nehemiah Boynton, D. D., of Missouri; Rev. Dr. Alfred Leonard of Hanover, N. H.; Rev. Theodore Clifton, D. D., W. Duncan Ph. D., Rev. Joel S. Ives of Connecticut; Rev. Charles H. Richards, D. D., Rev. A. E. Krom of Cincinnati; Rev. D. F. Miller, Superintendents of Missouri and of Washington, D. C.; Rev. H. B. Somerville of Cuba.

Transportation.—The railway rate of a fare and one-half from points within a radius of five miles is seventy-five cents or more on the certificate plan has been secured from the New England Passenger Association, the Trunk Line Association and the Central Passenger Association for those in attendance on this annual meeting. Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first day of the meeting.

Be sure that when purchasing going ticket you request a certificate. Certificates are not kept at all stations. An agent can give information at what station they can be obtained.

Hotel Accommodations and Rates.—Narragansett Hotel, American Plan, \$3 per day and upwards. The Crown Hotel, Weybosset Street, European Plan, rooms \$1 per day and upwards. Meals *table d'hôte*. The Lyman, Franklin Street, \$2.50 per day, American Plan. Hotel Elmwood, 40 Elmwood Street, a family hotel on American Plan, Price \$1.25 and \$1.50 for two in a room and \$2 for one in a room. The Newman, 18 to 23 Aborn Street, European Plan. Rooms \$1, \$2 and \$2.50 for one person in a room; two persons in a room \$2, \$3 and \$3.50; meals at reasonable prices.

Correspondence in regard to board may be addressed to Mr. Joseph William Rice, Box 1133, Providence, R. I.

THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS. Great Barrington, May 10, 20 and 21. General theme: Christian Nature.

Tuesday. 2.30 P. M. Organization; presentation of credentials. 3.45. Reports of secretary, treasurer and auditor. 3.15. Address of welcome, Rev. L. D. Bliss; response by the moderator, Hon. W. B. Plunkett. 3.35. Address—The Value of the Bible in Religious Life, Enhanced by Present Day Scholarship, Prof. Frank K. Sanders. 4.05. Discussion. 4.30. Report of Board of Education, Supply, Rev. C. B. Rice. 4.45. Dissemination and Distribution of Agents of Committees; on Nomination of Candidates for Corporate Membership in the A. B. C. F. M. on Co-operation with Committee of the Church of the Pilgrimage on the Proposed Memorial Church, on Gambling, on Temperance Legislation, on Labor Organizations, on Methods of Pastoral Installations, on Sunday Observance, on Missionary Work. 7.30. Session, Rev. John Hopkins Denison; offering. The Massachusetts Board of Ministerial Aid; sacrament of the Lord's Supper, Rev. Lyman Whiting, Rev. W. V. W. Davis.

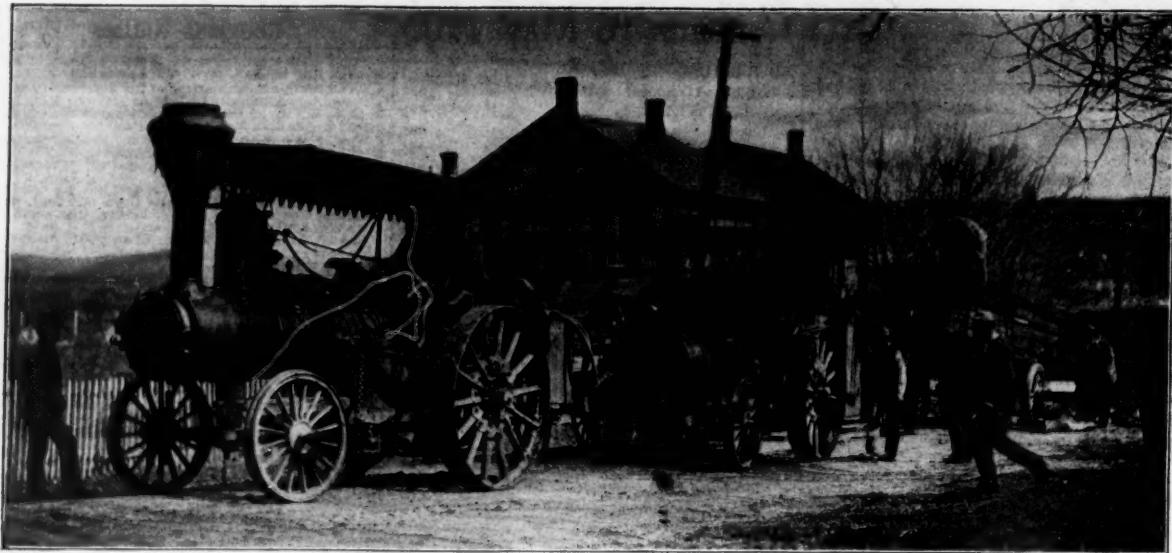
Wednesday. 8.30. Devotional service. 9.00. Business. 9.30. Report of Committee on Ministerial Standing, Rev. A. E. Dunning; discussion. 10.00. Report of Committee on Work of the Churches, Rev. J. R. Thurston. 10.20. Address—Pastor Opportunities, Rev. A. V. Abbott. 10.50. Address—1.00. Address—The Place of Christian Nurture in the Home: Its Aids and Allies, Rev. S. H. Woodrow. 11.30. Discussion. 2.00—4.00. Annual Meeting of the Massachusetts Home Missionary Society. Business. Addresses—general topic, Church Extension; In Our Cities, Rev. W. A. Knight; Among Our Foreign Population, Rev. F. E. Enrich; In Our County Towns, Rev. S. P. Cook. 4.00. Address—Forward Movement in Religious Education, Rev. A. P. Davis. 4.30. Discussion. 4.45. Business. 7.45. Address—The Modern Boy, His Dangers and Problems, Rev. W. B. Forbush. 8.15. Address—Why Do We Send People to Prison? Rev. P. T. Farwell. 8.45. Address—Rival Forces in Spiritual Culture, Rev. S. H. Virgin.

Thursday. 8.30. Devotional service. 9.00. Business. 9.30. Address—The New Evangelism, Mr. E. P. St. John. 10.30. Discussion. 10.45. Address—The Religious Significance of Evolution, Rev. J. V. Hart. 11.15. Discussion. 11.30. Business. Closing exercises.

Railways and Rates.—Round trip tickets will be sold and good going 18-21, good returning May 19-22, at the following rates: two cents per mile from points within twenty-five miles of Great Barrington; one dollar from points from twenty-five to thirty-three miles of Great Barrington; and one and one-half cents per mile from points within thirty-three miles of Great Barrington. Tickets will be on sale at principal points within twenty-five miles of Great Barrington; one dollar from points from twenty-five to thirty-three miles of Great Barrington; and one and one-half cents per mile from points within thirty-three miles of Great Barrington.

Hotels and Rooms.—Hotel Miller. Prices per day, \$3.00; \$1.50 per day for meals without rooms. Hotel Barrington, Berkshires Heights. (Open only in summer.) This hotel will be opened for lodgers and breakfast will be served. Lunch and dinner will be furnished at Hotel Miller. Price per day, \$2.50. Collins House, Maple Avenue. Price per day, \$2.00. Rooms can be had in private houses at \$1.00 per day, or two or three rooms. Meals can be had at Hotel Miller for fifty cents each and at Mrs. Stiles's on Church Street, breakfast and supper twenty-five cents each and dinner thirty-five cents.

By vote of the association no free entertainment is provided. All assignments of rooms at hotels and private houses must be made through the Committee on Entertainment at Great Barrington. Applications for entertainments should reach the committee before May 9.



The above engraving shows the hauling of a twenty-ton obelisk with traction engines at Ephrata, Pa., for a monument in memory of the heroes of the Battle of the Brandywine, 300 of whom died at Ephrata. The monument was erected by Thomas & Miller in 1902.

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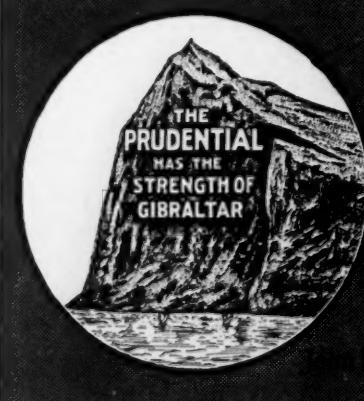
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Saturday
16 May 1903

and Christian World

Volume LXXXVIII
Number 20

Event and Comment

The Northfield Conferences Northfield, which made many changes in its program last year, offers an even better one this year. The conferences are practically on the same dates as in years past. The Men's Conference occupies from June 26 to July 5, the Young Women's Conference from July 7 to 15, the General Conference from July 31 to Aug. 16, and the Post-Conference Addresses from Aug. 18 to Sept. 21. In addition a summer school will be in session throughout July, which will supply continuous and systematic courses for those in constant attendance. One of the greatest attractions will be Rev. R. J. Campbell of the City Temple, London. He will be in Northfield in July and a part of August. The rector of St. Paul's, Portman Square, London, will be one of the speakers in August, and the Episcopal Church will also be represented in July by Rev. Anson Phelps Stokes. Rev. George Jackson of Edinburgh, who has had remarkable success among the young men, whose addresses at Chautauqua, Winona, and other assemblies last year were so much enjoyed, will be at Northfield this season. Another Methodist at the August conference will be the famous "Chadwick of Leeds," whose success in the Oxford Place Mission has won him his name in Great Britain. Prof. James Orr, D. D., of Glasgow College is a speaker in August and September. For the platform of the various conferences appear the names of Dr. Campbell Morgan, Prof. F. K. Sanders, S. B. Capen, Robert E. Speer, Cleland B. McAfee, Miss Margaret Slattery, Dr. Weston of Crozier, Dr. H. C. Mabie, Bishop William Lawrence, Dr. A. T. Pierson and Dr. R. A. Torrey. The program is designed for all bodies of the church, and an exceptionally fine season is confidently expected.

sands unable to get admission have thronged the streets outside. Dundee and Stirling have been deeply stirred and it is said that at Falkirk no such spiritual awakening has been known for a quarter of a century. Over 10,000 new total abstinence pledges have been taken since the beginning of the year. These missionaries will probably soon return with fresh vigor and the impetus of success to open campaigns in their own land.

The New President of Hartford Seminary The announcement of the acceptance by Rev. Dr. William Douglas Mackenzie of the presidency and professorship of systematic theology at Hartford will be heartily welcomed by

Mackenzie. He was called and accepted. He has not only taught theology to successive classes of students but has interested himself widely in the affairs of the denomination. He has for several years been pastor of the New England Church, has been an editor of the *American Weekly*, and is a prolific author. During his life in Chicago he has published four volumes, one of them a history of South Africa and another a life of his father. Last winter he gave an extended course of lectures at Hartford which were received with high appreciation by the students, who also were greatly attracted to the lecturer. It is understood that his salary is to be \$5,000. He is not to take up the duties of his new office till January, 1904.



the many friends of that institution. His whole life has been a training for the work of teaching young men how to be ministers of Christ, and as the head of this prosperous school he will have an admirable opportunity to carry out plans which have been for several years maturing in his mind. Dr. Mackenzie was born in Fauresmith, South Africa, forty-three years ago, of Scottish parents, who were missionaries of the London Missionary Society. He was educated in Edinburgh University, taking his professional course in the Theological Hall of which Dr. Lindsay Alexander was principal. He was ordained a Congregational minister at Montrose, where he spent the first seven years of his ministry. In 1889 he started a new church at Morningside, a suburb of Edinburgh, which grew rapidly under his leadership. He was then editor of the *Scottish Congregationalist*, developing abilities as a journalist which he has used more extensively since his coming to this country. When Chicago Theological Seminary in 1895 was looking for a man of Scottish training, liberal mind and evangelical spirit to fill its chair of systematic theology, and asked counsel of Scottish professors, they named Mr.

Our Churches in the Older West Congregationalism is passing through the experiences it had in New Hampshire and Vermont fifty years ago. Land farther West has come into the market, cheap and marvelously fertile. One acre in Iowa will buy two in Oklahoma. Irrigation in Colorado and Arizona is opening up new territory of whose capacity wonderful stories are told. The Iowa farmer has grown prosperous, has paid off his mortgage. But just as he has become able to do more for his church it is found that he has sold out and is going West. Or else he finds himself rich enough to move into a larger town or a city where he can enter into business and where his children will have better advantages for education. The purchaser of the farm very likely is a foreigner, probably a good citizen but not a Congregationalist. The pastor of many a country church sees his congregation melting away in the midst of increasing prosperity of the community. These conditions are not peculiar to our denomination. In one United Presbyterian church in Colorado, for example, are sixty members who have recently removed from Iowa. One half the membership of the church in Guthrie, Okla., are from Iowa. It is to be noted, also, that the founders of the new churches turn for aid to the depleted churches they have left behind. Many churches in the older West are urged to increase their missionary contributions according as their contributors decrease.

An Advantage of Church Union The same difficulties face churches of all denominations in these changing Western communities. Within the last ten years nineteen country churches of the United Presbyterian Synod of Iowa

American Evangelists Invade Scotland American evangelists and reformers into Great Britain seems to increase their fruitfulness. Dr. R. A. Torrey and his singing colleague, Mr. Alexander, have made a deep impression on Scotland. It is reported that at a single meeting of converts in Edinburgh 2,000 persons rose to promise that they would join some church and continue steadfast in the faith. In Glasgow the evangelists were heard by 150,000 people in St. Andrew's Hall during their month's work, in which seventy-two meetings were held and 2,500 professed conversion. Dr. J. Q. A. Henry and his singing companion, Mr. T. A. Jones, have crowded the largest halls with their meetings and sometimes thou-

have disappeared. In the same town or district may be found Methodist Protestants, United Brethren, Congregationalists and perhaps other churches struggling for existence, manned by devoted pastors, facing a probability almost amounting to certainty that they will be still further depleted through the continued processes of removal of members whose places will be filled by those alien to their faith. These churches have absolutely no differences as to their belief. The creed of one is equally acceptable to the others. Their differences in methods of administration are more in name than in fact. "Your conferences advise the churches," said a Methodist Protestant to a Congregationalist, "ours legislate for them. In either case the churches accept the advice or obey the law just as far as they approve of it." The union of churches in these communities would quicken the courage of their members, strengthen their influence, enable them to provide workers and money to carry on their work effectively and set some ministers free to work where they are needed. What would be lost to the kingdom of God through such union?

School Ethics and Religion Father McMahon of New York city, in an address given recently at the laying of a corner stone of a parochial school in New York, admitted that the increasing burdens upon Roman Catholics, notwithstanding their multiplying wealth, were making it more and more difficult for the clergy to secure the funds with which to develop the church's school system. It is interesting that in the same address he admitted that the free, public, non-sectarian school was the "great agent for assimilating into the body politic the heterogenous elements of race due to an immigration unheard of heretofore in the history of the world." This task he describes as a mighty one, "mighty accomplished by the magnificent system of public education of which we have reason to boast." Praise from such a source is significant. The assimilating power of the American people and institutions is in some respects the most striking of our national characteristics, and no institution has done so much to bring this to pass as the common public school. It is not to be conceived of that the time will ever come when the state will cease to have this agency for assimilating Europe's raw material. It is conceivable that some day the Roman Catholic Church will grow weary of the task of attempting to duplicate this system for itself and will come to a position where it will be willing to make terms by which religionists of all sorts utilizing the public schools for secular, civil and pedagogical ends may agree upon a system of instruction in ethics and theism that will provide for pupils a sort of training they now fail to get in such public schools as lack principals and teachers who have no religious or ethical ideals that they care to or feel free to transmit to their pupils.

Scholarly Men in the Christian Ministry Analysis of college statistics by Professors Thorndike and Dexter in recent numbers of our popular magazines have given us suggestive

pointers as to tendencies among college graduates of recent years. We have learned of decreased size of families, of the relative capacities of the large university and the small college in training men who have become successful later in life, and now Professor Thorndike in the *May Century* points out how marked and steady has been the decline in the number of men winning Phi Beta Kappa honors, who enter the Christian ministry. He says:

A Phi Beta Kappa man was three times as likely to become a clergyman in the middle of the nineteenth century as he is today. The percentages in different years are: 1840-49, 38.7 per cent.; 1850-54, 36 per cent.; 1855-59, 34.5 per cent.; 1860-64, 27.5 per cent.; 1865-69, 28.5 per cent.; 1870-74, 22.5 per cent.; 1875-79, 22 per cent.; 1880-84, 19.55 per cent.; 1885-89, 16 per cent.; 1890-94, 14 per cent.

Of course it does not follow that high scholarship always implies more marked fitness for the life of a preacher of the gospel. But a reasonable proportion of scholarly men is needed in the Christian ministry. The *New York Evening Post* in commenting upon these figures, claims as a partial mitigation of this showing, that whereas it may be true that men in the older and larger institutions of the East are not turning to the ministry, in the smaller and comparatively younger colleges in the West and South they are still to be counted upon as sources of supply. A pertinent question for every clergyman reading this paragraph would be, Do you ever publicly set forth the claims of the Christian ministry, and do you in private in your own home and in the homes of your laymen supplement the public presentation of the theme with personal pressure on young men whom you know?

India's Industrial Regeneration H. Dharmapala, who represented Buddhism at the Chicago World's Parliament of Religions, has arrived in this country again, not on a mission of propaganda, but to interest manufacturers, merchants and capitalists in a plan to establish a number of manual training schools in India. Of course Mr. Dharmapala as an intelligent citizen of India must know that already American philanthropists have begun this work. If he will consult the report of the Marathi Mission of the American Board for 1902, just out, he will find a description of the kind of work being done by the industrial and agricultural schools at Ahmednagar, Sholapur and Vadala, maintained by the generous and intelligent interest of American Christians and superintended by experts in manual training and agriculture, sent out from this country and heartily indorsed by the officials of the American Board of Foreign Missions, although not actually in its employ. These schools have the heartiest indorsement from the British officials and receive financial aid from the Indian Government. They need to be strengthened and they need to be imitated all over India, and if Mr. Dharmapala can induce the constituency to which he may legitimately appeal in this country to enter upon this form of mission work, no one will begrudge him any success he may have. But it should be noted that the work is already begun, and that American Christians have not been remiss or asleep.

One Church for a City Australia is a country of experiments. One of the latest brought to our attention is the union of the Congregational churches of Newcastle, New South Wales, into one church. The Brown Street is the center, with Rev. Loyal L. Wirt as senior pastor. There are six branches with four assistant pastors. The whole body is called the United Congregational Church of Newcastle and District. Each church manages its own local affairs, while a general council of pastors and lay delegates acts as a governing body for the work of church extension and safeguarding the common interests. This body is incorporated and its legislation is binding on the local churches, with the reservation that in matters peculiarly affecting the rights and privileges of a local congregation, the legislation becomes binding only when ratified by the church affected. The object of the united church is to strengthen the weaker congregations, provide for them a constant and efficient ministry, conserve the interests of the denomination in the district, to extend its operations and express the conscience of the churches in social, moral and national affairs. The movement began about two years ago, and culminated in the unanimous adoption of a constitution and by-laws last autumn. Some such organization heartily agreed on would undeniably strengthen the influence of Congregational churches in many American towns and cities.

United States Ambassador to Germany, the Mormons and the United States Ambassador Tower, in reporting to the State Department relative to the exclusion of American Mormons from Germany, says that they are being discriminated against not because they are Americans, but because of their religion, which Germany—after thorough investigation presumably—finds "does not exclude polygamy." The officials of the Mormon Church have called upon our State Department to protest against the action of the German Government, claiming that the rights of their missionaries as American citizens have been violated. Our State Department, we trust, will carefully consider this matter, for its action will establish a precedent of considerable importance. Incidentally in coming to its conclusion it must decide upon the vexed question as to whether polygamy really has been given up by the Mormons, and an authoritative decision upon that point is much needed. The Mormon missionaries are at work in other countries of Europe which sooner or later may feel that the public welfare demands action similar to Germany's. Hence any position taken by us now may have an importance more than contemporary.

The Post Office Scandal The Federal postal investigation is taking on more serious proportions, and calls for drastic action by Mr. Roosevelt. Postmaster-General Payne's dealing with the charges of Mr. Tulloch, formerly of the Washington, D. C., post office, thus far has not been praiseworthy. They are too grave charges to be laughed down or set aside with contempt, and Mr. Tulloch should be given an opportunity to prove

his case and know what is said in rebuttal. The suspension from his post of the head of the free delivery department, Mr. Machen, pending investigation of charges against him, is a welcome sign of disposition to be thorough and to ignore the political results of the investigation. It had been said that Mr. Machen's "pull" was so strong that he would not be touched. Ex-Congressman Loud, who was defeated for re-election to Congress in his California district by the influence of postal employees whose attacks on the Federal-treasury he had thwarted, in an interview on the condition of the postal service as a whole, expresses the opinion that there is need for a thorough overhauling of the department; and his word on postal affairs is weightier than that of any man recently in Washington. He saw this crash coming and endeavored to induce President McKinley and Postmaster-General Smith to meet the issue, but they evaded it. Now the Roosevelt Administration has to endure the obloquy caused by tendencies due to political appointments of Assistant Postmaster-Generals made by the last Administration.

Venality—Alleged and Proved

The verdict of the Grand Jury in Minneapolis, finding a former mayor, Dr. Ames, guilty of having profited by collusion with harlots while in office, relieves that city of some of the shame incident to its recent rule by the vicious and venal, a state of affairs no longer existent, however, thanks to the restoration to power of elements of society temporarily recrant to civic duty. In New York city the Low administration is beginning a legal attack on Tammany's former dock commissioners to compel disgorging of plunder derived from maladministration of that department for private gain. One of the defendants is the newly elected boss of Tammany, Mr. Croker's successor, Mr. Murphy. He may serve time at Sing Sing instead of coming into power in Tammany with a degree of autocratic power never granted, formally at least, to Mr. Croker. The Massachusetts Senate has ordered investigation of charges made against one of its members, by a citizen of Boston, who alleges having been approached by a legislator seeking to profit by sale of his vote. This charge is not an isolated one. Rumors touching the legislature as a whole are rife, and apart from the relative honesty or dishonesty of the legislators as a body considerable dissatisfaction is expressed with the mental and moral caliber of the legislature shown by its lack of seriousness in dealing with important matters and its readiness to pass bills of an innovating sort without much consideration of their bearing. Governor Bates's record of vetoes in a way is an indictment of the law-making body.

Science's Victories Dr. William T. Councilman, an eminent authority on all matters pertaining to pathology and one of the faculty of the Harvard Medical School, announced recently to a large and vociferously enthusiastic gathering of physicians and medical students that he had discovered the origin of smallpox to be in *protozoa*, the lowest

form of animal life, rather than in bacteria. This discovery not only insures Dr. Councilman's immortality, but it reflects credit on the Harvard Medical School and on the city of Boston, which have put at Dr. Councilman's service all the necessary equipment for the investigation, the municipal board of health contributing much to the outcome, owing to the material gathered by it during the recent smallpox epidemic in the city. To students of pathology and to humanity the chief value of the discovery lies in its pregnant hint as to the etiology of many other eruptive skin diseases, the cause of which is now unknown.

Dr. Ralph Thompson of Boston, sustained with funds from the Rockefeller Institute for Medical Research and at work in the Boston City Hospital, announces important discoveries concerning the blood and how its resistant power against destructive bacteria may be ascertained and increased. Obviously knowledge of the "complement" contents of the blood will be of value to the physician from the standpoint of prognosis. Ehrlich, Morgenroth and Bordet are to be credited with pioneer work in showing what the mechanism is that enables individuals to protect themselves from infection by bacteria. Dr. Thompson has gone a step farther in showing that the amoebocyte of certain animals' blood can be substituted for the amoebocyte in human blood, and thus experimentation go on without use of so much human blood. The "complement" is the substance in the blood that destroys bacterium, but it is able to do this only when joined to the bacterium by another chemical substance known as the amoebocyte. Dr. Thompson, like Professor Councilman, has had opportunity to test his work by examination of the blood of patients ill during the recent smallpox epidemic, and thanks to the ample financial backing, which he and other expert pathologists now have, work will be undertaken soon to carry the study of "complement contents" in disease in general out to all its possible practical conclusions.

The State vs. Organized Labor

The solidarity of labor in the Australian state of Victoria is an issue which just now divides the employees of the state-owned and controlled railways and the colonial officials. Recognition of the right of the railway operatives to belong to a union has not been challenged by the colonial officials, but this union's right to join the central organization of trades unions and commit its course of conduct to others has been questioned. Having decided to join with the other trades unionists the leaders of the railway men have been dismissed; the others have quit work; the railways are without workmen, and the colony as employer of labor finds itself with a strike on its hands. It has been apparent for some time that sooner or later the several Australian colonies would be forced to take issue squarely with the Labor party, and that some such clash as this would come. It is argued that the state cannot afford to have its servants so related to other workers that in case of a sympathetic strike its employees may be called out on an issue in no wise affecting themselves.

Church and State in France Signs point to a coming contest in France in which the issue once and for all will be fought out as to the support—in part—of religions by the Republic. In short M. de Pressense's bill, which it is said he will introduce soon, abolishes the Concordat between the State and the Roman Catholic Church in particular and throws upon Roman Catholics that necessity of supporting their own church which English and American Catholics have. And in case this is done American Catholic prelates can scarcely go back on their public voluntary statements as to the benefit which comes to the Church when it ceases to expect doles from the State. Unquestionably the burden to be borne would be heavy at first but it would be lighter in the end. For reasons which High Church Anglicans now see as plainly as Free Churchmen the Anglican Church would be much freer to develop in a legitimate ecclesiastical way if it were not tied to the State; Cardinal Gibbons and Archbishop Ireland know that this is the case with the Roman Catholic Church in this country; and the more intelligent of the French Catholics see it also. But of course any move to throw the Gallican Church on to the voluntary offerings of the French laity will deeply antagonize most of the French clergy, especially if it is done, as will be the case, by a Radical, Socialistic legislative majority, backing a bill introduced by one of the most eminent of the French Protestant party.

Religion in Education

The two most notable assemblies of the year so far in this country have been held to promote popular education. The first one, in Chicago last February, was avowedly in the interest of religious education. The second in Richmond last month, was especially in the interest of education in the Southern states.

In both these assemblies professional educators were the largest element. Never before, probably, in either case, did so many teachers and graduates of higher institutions of learning meet for the specific purpose which brought these persons together. The Chicago conference was in the main composed of residents of the Northern and Western states, though a few were present from the South. The Richmond conference was mainly composed of Southerners, with a sprinkling of representative men from the North. Taking both together, the whole country was fairly represented.

Though the Chicago conference was for an avowedly religious purpose, the deep spiritual earnestness which pervaded it was a surprise to many and was commented on in nearly every newspaper report of it. The same spirit was manifest in the Richmond conference. It was said that it left the impression of a meeting of mission boards to plan for the extension of their work.

Both meetings were remarkable for the absence of controversy. Both considered subjects concerning which there is the widest difference of opinion and those who took part in the discussions represented these different views. Those who prepared the program for the Chicago

conference were warned that it would not be wise to introduce the subject of teaching religion in the public schools. Yet no topic received more attention in the meetings than this one. The questions of Negro suffrage and the education of the Negro were avoided as far as possible in planning for the Richmond conference, yet they quickly found their way to the front. But these inflammable matters kindled no opposing passions in the conferences. Whatever differences of opinion existed, sympathy in a common desire and object controlled the assemblies. The speakers showed no eagerness to controvert each other but a united purpose to secure the end sought by all. The reports of the addresses have aroused opposition without, but harmony reigned within.

Both assemblies were controlled by a higher ideal of education than that which for a considerable time has been prevalent in our country. The aim of our public schools always has been to make good American citizens. It has been a popular idea that religion is not essential to this end, or that so far as it is, it is a separate element which should be provided for by private and voluntary institutions. These conferences have been pervaded by the idea that the end of education is the making of character, and that religion is essential to character building. Their speakers have assumed that education is a failure when the element of religion is eliminated from it. This conviction asserts itself with such new force and fervor that it has the promise in it of a religious revival in a new and nobler form than revivals of the past. It does not emphasize sectarian distinctions. It is the utterance of a common and universal necessity in our democratic government.

The influence of these meetings will be felt increasingly throughout the whole country. The decisions of certain courts and the ruling of some school boards have favored the narrow idea of education, that its object, so far as public schools are concerned is to fit the pupil to make his living and to vote intelligently—that it is only to inform and discipline the mind. The idea is growing that manhood is essential to citizenship and that religion is essential to manhood. The object of the public school is to create manhood, to train the people to live together in a fellowship which can be realized only through obedience to God.

The problem of popular religious education is not solved. But it is placed before the whole people as of supreme importance. It will command increasing attention in educational assemblies. Many await with deep interest the treatment to be given to it by the National Education Association which is to meet in Boston next July.

The late Archbishop Corrigan of New York was of the party in the Roman Catholic Church in this country which had no sympathy for the Catholic University at Washington. His successor, Archbishop Farley, last week officially declared his attitude toward that institution and pledged to it the influence and aid of the largest province of the church in America. He describes the university as to be the center hereafter of all Catholic life in the United States. "It is," he said, "to give tone and power to, and be the solution of all the problems affecting the church in the

United States." He is reported as adding, "It is not for any archbishop or bishop to declare what is the true power of the church here." This will enhearten Mgr. O'Connell and the Liberal party in the Roman Catholic Church, and is very significant. It is quite apparent from recent nominations to the archbishoprics of New York and Chicago and to the rectorship of the Catholic University, that Cardinal Gibbons and Archbishop Ireland have the ear of the dominant personalities at the Vatican.

Russia

It must be obvious to the dullest mind that Russia today is the nation whose foreign policy is most inscrutable and most portentous for the remainder of the world. It is the most inscrutable because the greatest disparity exists between its declarations of intention and its acts. Indeed, so pronounced has this become that other Powers in negotiating with Russia virtually have to insult her nominally each time they approach her for a new definition of her aims, their normal attitude now being this, "Do you really mean what you say?" Of course this can go on up to a certain point, and then a self-respecting nation will say to a chronic repudiator of pledges, "We will fashion our policy according to what we think you really intend to do, and not according to what you say." But this is the more difficult when the relations between the Powers have been particularly friendly and the causes for suspicion infrequent, as in the case of the United States and Russia. However, some recent experiences of our State Department doubtless may already have modified our attitude toward Russia somewhat. Up to date, Secretary Hay has taken Russian affirmations with respect to Manchuria and the "open door" at their face value. Our minister to China announces that while it is true that Russia did retake possession of the forts at New Chuang last week, she immediately retired from them again.

No doubt, given a clear case of repudiation of its distinct pledges to us with respect to Manchuria, the Administration will speak plainly to Russia; but words unbacked by something else will, in our opinion, have little effect upon her. And this immediately raises, of course, that most serious problem of effective co-operation between the United States, Great Britain and Japan, to thwart Russian expansion in North China and later steady dismemberment of the empire by Russia, Germany and France. We are not prepared to say that the time has come for such a radical departure from our traditions, but we are sure that if the "open door" policy for which Secretary Hay has hitherto stood is to have any chance of triumphing and if China is to be preserved as an entity—then the time has come for a far-reaching decision as to our national policy. Moral influence will go a long way with some folk, and with others it has no force whatever.

Turning to the middle East, Russia seems to have met at last with a checkmate. No recent utterance by a British foreign minister can compare in importance with Lord Lansdowne's clean-cut declaration last week that Great Britain henceforth will view as an unfriendly act any attempt by a foreign Power to

gain a foothold in Southern Persia and in territory adjacent to her outlet from the Mediterranean into the Indian Ocean. Russia, steadily for many years, and Germany, with equal pertinacity of late, have been endeavoring to get a foothold in this territory, so vital to keeping open Great Britain's means of communication with her great Indian empire. Now the flanking movement of Russia has been met by this distinct avowal of what has, with some right, been called a British Monroe Doctrine as to the Persian Gulf. Coupled with Great Britain's recent withdrawal from the Bagdad railway scheme, it shows a decided stiffening up of the British foreign policy.

In the near East Russia, Austria and Germany are still co-operating to prevent, if possible, a breaking out of the war between Turkey and any of her turbulent subject peoples. Bulgaria has been given to understand that if she brings on an attack from Turkey through her scarcely concealed sympathy with the Macedonian revolutionists she need expect no aid, and Turkey, on the other hand, has been given to understand that out of such a process of discipline she could not expect to gain territorially. The inability of the Turk to handle the recalcitrant Albanians seems just now to bode war most surely. The truth is, that a conflict to settle the largest and most fundamental things involved in the near Eastern situation is not desired at present. But the peoples taking a racial or provincial view of the matter, who have no large, far-reaching, imperial plans to effect, but who wish to settle minor grievances, just now are in an especially embittered and agitated frame of mind; and the hands of the great Powers may be forced by the jealousies and feuds of the lesser peoples.

Prayer Meetings: Ancient and Modern

In the first recorded prayer meetings the disciples were brought together by a sense of need and cheered by the visible presence of their risen Lord. They still express the brotherhood of Christians, and have the promise of Christ's presence. Their success depends upon a spirit of fraternity, definite purposes and desires and faith in the loving purpose and present power of the head of the church, the Saviour and helper of each praying soul. Vague, purposeless, carelessly indifferent meetings are vapid and unpopular.

Every church ought to have definite aims of teaching, influence, social ministry and these aims should be the life and inspiration of its gatherings for social prayer. When good people meet to pray for nothing in particular, they are really praying for nothing at all. When the church is marking time, no wonder the prayer meetings languish. The first question the leader of the meeting should ask himself and get before the rest with all the force of which he is capable is: What do we want of Christ? That being understood, the meeting would have at once the force of earnest intercession and the promise made when even two or three agree in asking.

The real power of the meetings depends upon the few, or many, who come pre-

pared with a sense of need and an expectation of meeting Christ. Here is an opportunity for the humblest disciple. Most of all the leader needs this preparation. An indifferent leader chills the hearts of all. The true meeting is like the old New England schoolhouse meetings where each brought a candle, and in proportion to the number of attendants the house was full of light. At least the glow of intercession should be the contribution of every one who comes.

There is no ritual for prayer meetings any more than there is a fixed order of proceedings when the family gathers of an evening about the hearth. But the larger family is harder to arrange for and bring into a common mood. Here is room for the ingenuity of the pastor or the prayer meeting committee of the church. Let them cease to study precedents and arrange for the best and most various use of the time at their command.

Might it not be better if we sometimes broke up our prayer meetings into smaller groups? The young people have a sense of freedom when they gather by themselves. The women have good times when they pray together. The old fashion of group meetings in private houses was found helpful. The Methodist class meetings were the training ground for the church. Might it not be possible for a wise pastor to break up his larger meeting now and then into related groups meeting in less formal places and bringing back from these more intimate communings a warmer spirit to the common meeting of the church?

Too many of our pastors and our earnest laymen come to the prayer meeting in a spirit of anxiety, worried if all does not go off with a rush and a whirl, fearful of pauses—as if God's spirit could not teach in silence—expecting the kingdom of God to come with observation. But the prayer meeting is the family gathering of the church where discussion may be lively and loyalty must always abound, but where there must always be a restful spirit in the joyful presence of the Lord.

In Brief

R. F. Horton of the Hampstead Congregational Church, London, in the annual year-book, intimates that the time has come for his strong church to launch out with new buildings and equipment and do the work that is done in this country by the "institutional church."

Archbishop Quigley of Chicago, if correctly reported, claims that fifty years hence the Roman Catholic Church will own the West, and that twenty years from now this country is going to rule the world. It is charitable to believe that the new Chicago prelate has been incorrectly reported.

Massachusetts ministers—and laymen, too—will be interested in the full program of the State Association printed on page 687. There could hardly be a more attractive place of meeting than among the Berkshire Hills, and it would be difficult to find in these parts a stronger array of speakers.

W. Robertson Nicoll, closing a review of Mr. James Bryce's admirable Studies in Contemporary Biography, just issued, and looking forward to the coming life of Gladstone by Morley, rounds off his review with

this pregnant sentence, "The problem is perhaps whether Gladstone was ethically a Jesuit."

District Attorney Folk of St. Louis rises to remark that he has only been doing his duty, and the present is no time for the citizens of that city to talk of making him a gift, large or small. The political party to which Mr. Folk belongs might search long and far and then pick out a far less admirable candidate for the presidency.

As the deputation of the American Board, Drs. E. E. and Sydney Strong, are on their way to South Africa, a deputation of Scotch Presbyterians are preparing their report on their recent visit to Presbyterian missions in South Africa. They are Dr. Scott of Edinburgh and Dr. Ross Taylor of Glasgow. It would be fruitful of good results if these two deputations could meet next autumn and compare notes.

A country church recently received from a pastor "near Boston" an application to be considered as a candidate, which was accompanied by four pages of testimonials to his superior character and attainments, *in print*. These he evidently sends to any church where there is a present or prospective vacancy in the pastorate. He will doubtless learn that the old birds of the average New England church committee are not to be caught with such chaff!

Tammany has a new ruler—Mr. Murphy instead of Mr. Croker. But it is the same racial stock, and the same motive for ruling. Hitherto the autocracy has been actual, though not formal, now it is both. Mr. Murphy is an ex-saloon keeper—of course—and a millionaire—of course—and is so crafty that he is temperate—of course. He is a Roman Catholic, very regular in the performance of his religious duties, and liberal in his donations to charities.

Dr. Rainsford, the rector of St. George's Church, New York city, is telling the story of his pastorate in the *Outlook*. He has found the Sunday school a source of financial as well as of spiritual strength, and he has cultivated it accordingly. He says: "Here at St. George's we have received in these twenty years over 4,500 accessions to the church from the Sunday school alone, and though I suppose there is hardly a child in the Sunday school who can afford to put ten cents in the plate, yet I get thousands every year from the young people of the church. It is easier to train twigs than trunks."

The secret fraternal orders claim so much of the time and earnings of our people and in many ways exert so marked an influence upon our social life that it is exceedingly important that they should hold strictly to the high ethical aims which they set forth in their charters. It is gratifying, therefore, to note that in California recently decided action has been taken by one of the orders in favor of total abstinence at all fraternal conventions and banquets, and that the Masonic order is doing a bit of house cleaning in New York, where politicians of the most disreputable sort have found entrance of late into some of the local lodges.

The *British Weekly* calls attention to the fact that the most eminent Quaker in England, Mr. George Cadbury, has just set apart a goodly sum for the endowment of what in reality will be a training school for Quaker preachers. It is needless to say that this is an innovation in Quakerism, but the times have made it necessary. The *Weekly* hopes that the Salvation Army will soon see the wisdom of the same course. It holds that while

the army is still doing excellent work in some ways, nevertheless its services do not attract the people to any great extent (in England). The masses are not touched. What is the secret? asks the *Weekly*. The fact that the army does not train preachers, it answers.

In Our Readers' Forum will be found an order of exercises for morning worship. It is a specimen of what the committee of the National Council on the enrichment of worship would be glad to receive from as many churches as possible. Programs for morning or evening or special services of any kind are desired, with notes and suggestions as to the results of their use. The work of this committee is one of the most important of any of those appointed by the National Council and it should have the assistance of all in our churches interested in this subject. Communications should be addressed to the chairman, Prof. Waldo S. Pratt, Theological Seminary, Hartford, Ct. Of course it will not be expected that Professor Pratt should personally acknowledge these communications.

Much interest is revealed in Mr. John S. Sargent's second section—the Dogma of the Redemption—in his scheme of mural decoration in the corridor of the Boston Public Library. It seems to be a general opinion that it is a singularly impersonal piece of work without parallel in modern art. The controversy arises over the wisdom of this attitude by the artist. There are those who would have had him comment and express an opinion or reveal a feeling with respect to the dogma he was depicting, and these critics say that the work lacks spiritual earnestness. On the other hand, there are those who claim that the highest test of art is impersonality, and that it would have been presumptuous for him to have intruded his personal comment. Sophocles, Phidias and Shakespeare were great because impersonal.

Not long ago, in the city of Brooklyn, one of its ablest preachers preached a very impressive sermon from the text: "How precious are thy thoughts unto me, O God. How great is the sum of them. If I should count them, they are more in number than the sand; when I am awake, I am still with thee." The closing words of the sermon are said to have been "peculiarly solemn, having reference to the uninterrupted presence of God." Did the musical director and the choir co-operate to deepen the impression made by the sermon? Far from it. The rather, they "rendered" an anthem, "How long, O Lord, wilt thou forget me, how long wilt thou hide thyself from me?" Such malapropos "renditions" should be followed by rending—by the preacher, if he is the pastor of the church. They are inartistic as well as treacherous.

The *Christian World*, London, commenting on Rev. C. Silvester Horne's departure from Kensington to Tottenham Road, draws attention, as we also have endeavored to do, to the significance of the fact. It says that

for some time the condition of things (in the Nonconformist churches) has been serious, and in some places it has almost begun to be scandalous. In recent years much has been done to remove the reproach that Nonconformity is powerless in poor districts; but there is no disguising the fact that, generally speaking, the most "popular" men (to use an uncongenial but convenient term) have shrunk from facing the difficulties of the mid-town church, and have shown a fondness for the less heroic conditions of the suburbs. We are hopeful enough to think that Mr. Horne's example may change all this, and may make the best men feel the honor and the opportunity of such work as he has undertaken. It adds, what is just as true for this country as it is for England, "Where temptation is strongest and where the pressure of life is most keenly felt, there our finest men and our most attractive churches ought to be."

Evolution and Immortality*

By Rev. Wilbert L. Anderson

The doctrine of evolution suggests perplexing doubts of the immortality of the soul. That view of the worth and dignity of man which is essential to this hope seems out of harmony with his derivation from brute ancestors. If we look to the goal of evolution, we find that the preservation and improvement of the species govern the movement in which individuals are ruthlessly sacrificed. This destruction of the unfit, which gives the future to the better fitted and uplifts the race, inspires the inference that death clears the world of inferiority with a thoroughness that permits no revival of existence. And, perhaps, the greatest burden of all for faith is the immensity of the human race, peopling all epochs from the dawn of reason to the final period in this cycle of time.

Such doubts as these give way little by little as one learns the true significance of evolution. The Christian thinker is not bound to consider what evolution with God left out would be, for to him that is the height of irrationality. In his view the world advances from excellence to excellence because it more and more mirrors the wise and good God, as it gains adjustment to that infinite environment of reason and love in which it is immersed. He does not hesitate to affirm that the evolutionary process is identical with the purpose of God and has the rich meanings of divine accomplishment.

Assuredly such a vast and costly movement must yield something worth while. What then is worth while for the world? Is it a race of perfect men in the far future? And for this remote outcome must every earlier type be sacrificed? And when that consummate race comes, wherein is the gain in casting away the perfect that their children, no better than they, may take their place? Surely such sport of the universe cannot end too soon, and the scientific prevision of a world rundown and forces spent offers grateful relief. And when the world game is played out, what will remain to give meaning to the long and costly evolution? There will be nothing but the memory of things blotted out. God will be the infinite mourner at the grave into which the hosts of life have sunk, whose fairest, at least, promised the fellowship of sons. Or are we to believe that an infinite fiddler amuses himself as the creation burns?

There is but one rational solution of the problem. The worth of evolution is in individual souls preserved for immortal life. They are the ripe harvest of these fields. They save evolution from being a mere swirl and drift of absurdities. A rational universe—and science can make headway in no other—must have ends, accomplishments, values. These come with man—individual man—beneath whom are none whose perishing need excite regret. The brute cannot transcend the present. No animal knows anything of death, although all creatures die. They die not knowing that they pass from life. Below man is a flood of life and every creature's

*The last of a series of three articles. The preceding ones appeared May 10, 1902 and May 9, 1903.

little cup of happiness is full. Between man and brute yawns the abyss, whose crossing makes all things new. The new thing is self-consciousness—that vital thread on which the pearls of memory and hope are strung. Man with this God-like nature is here; he has crossed the abyss. He has the promise, the hopes, the heart of a higher race. To take this choice and sensitive offspring of time and fling it to destruction is such waste and cruelty as cannot be conceived in a rational world.

But waste and cruelty do not tell the whole tale. The world is radically dishonest if the hope of immortality is disappointed. Evolution makes conspicuous use of faith in a future life, for that incomparable encouragement incites those sacrifices of the individual which are essential to the survival and progress of the social group. Can we think that nature lures men to death with a false promise? Such a lie in the heart of evolution is dastardly and treacherous beyond belief. The world must be honest, and faith in immortality must be the truth of God finding its way into the hearts of men.

The inference of individual immortality is confirmed by the view of redemption presented in a previous article. It is there suggested that the total forces of the world develop the individual beyond the uses of evolution, and that in the later stages, when the environment has become Christian, the redemptive order, which perfects individuals, overbalances the evolutionary system which carries forward the race. Surely the results of this patient nurture, to which one side of the process of the world is dedicated, cannot be recklessly thrown away.

The considerations advanced apply decisively to elect men in numbers sufficient to give worth and meaning and honesty to the world. Beyond this range of comparative certainty is a region where doubt is not so positively answered. Are men from the ice age onward immortal? Are the unfit of early eras worthy of further gifts of life, or will death be the good friend of the race in putting out of consciousness and out of sight the inferior and the sinful? Evolution has given new significance to the doctrine of conditional immortality, for that arbitrary speculation seems almost a necessity when the immensity and the unfitness of mankind are considered. Yet where can the dividing line be drawn? The redemptive forces that improve individuals are showered upon the evil and the good to the very edge of the abyss that divides man from the brute. Even beyond that separating gulf those rains descend, for the field of these principles is coextensive with life. All creatures are compassed by a vast redemption, whose only discernible limitation is the incapacity of the brute. For a creature which lives wholly in the present, immortality, of course, is meaningless; but for all who dwell on the self-conscious side of the abyss the redemptive order shows no respect of persons.

And if one falls back upon the infinite wisdom and love behind the process of the world, it is possible to believe that for the immeasurable human waste there is an inexhaustible power and willingness to help and bless. Certainly it is Christlike to count as heirs in the family of God all who share the high values of human reason and human sensitiveness. It is better to have faith that the whole race of men live in the love of God than to set up our partitions and call them divine decrees. We err when we place our estimates upon human souls, for what seems worthless to us may be most precious in the sight of God. To infinite love the crudest man may offer the greatest fascination and assert the strongest claim. It is not permissible to impoverish God with eternal sorrow for the weakest and worst of the objects of his love. Neither the facts of the world nor profound conceptions of God favor the timid and narrow limitation of hope.

Of the state of these multitudes, if they survive death, evolution has no definite message. In the strict sense there can be no field for evolution where there are no births and no deaths. Only the redemptive order will remain, and how that will operate without the interlocking evolutionary system, we can but vaguely conceive. On earth death perpetually cleanses and birth supplies fresh lives for moral experiment. When this essential of earthly progress is lacking, and redemption must act upon the same souls forever, we have no means of forecasting its result nor of determining even its method.

Nor can we look to revelation for the solution of this problem of modern speculation. The reserve of Genesis is matched by the seals of Revelation. The Bible is no more concerned with eternal than with temporal cosmology. Since the Scriptures do not disclose the origin of man it is fair to suppose that they do not reveal the detailed destiny of the race. When Christ comes and the Christian environment acts, the judgments toward which evolution tends do indeed come into view; but they cannot apply to the teeming multitudes of prehistoric men. The silence of the Bible gives free wing to hope. For the rude forerunners of the race, if they live, there has been already, for millenniums, an education in the great school of God, and faith may desroy them even now treading heights of glory toward which the saints of historic times slowly make their way.

Evolution is a passing and minor phase of life, whose chief significance is its production for the redemptive order of individuals who have full human worth. These may seem to perish in death, but on them the purpose of the creation converges. All unfit as they are and of baffling multitude, they are the precious material of the higher universe of God. They belong to the

Eternal process moving on,
From state to state the spirit walks;
And these are but the shatter'd stalks,
Or ruin'd chrysalis of one.

The Rebellion of Molly

By Eleanor H. Porter

Molly was thirty now. She had spent her life thus far in starting other people off, and staying, herself, behind. She was the youngest in a family of seven children, and the only one who had remained unmarried. Somehow, there never had been a time for Molly to marry. First there was Mabel's wedding, then Tom's, then the double wedding of the twins. Then Jennie eloped with that good-for-nothing Fred Haskins; and now her stately sister Marion—"the flower of the family," so called—had left a dainty peck at her lips in lieu of a kiss and had departed on a wedding trip.

Molly had been a wonderful convenience these last ten years since mother died. Of course when Mabel's baby came, dear Molly must needs go there at once; and by and by, when the croup and the measles and the whooping cough followed swiftly upon the advent of Tom's eldest boy—dear sister Molly was so good a nurse, and wouldn't she please come? And dear sister Molly went. The better part of a year had been spent by this same Molly at the bedside of one of the twins; and daily pilgrimages were now being made to the little cottage down the lane where poor Jennie was repenting—in anything but leisure—her hasty marriage to young Haskins.

Molly looked thoughtfully around her tiny sitting-room and frowned a little at the various signs of disorder which seem to necessarily attend the departure of a member of any family. Mabel, Tom, the twins, Jennie, and Marion—they were all gone now, and unconsciously Molly sighed—a deep, contented sigh, which spoke volumes. Then she picked up a newspaper from the floor, straightened a tidy on the back of a chair, and smoothed the rug in front of the hall door.

What a lot she would be able to accomplish now, she thought, with a little thrill of delight at the recollection of the pile of unread magazines on the sitting-room table, and of the new books she had so long wanted to enjoy. There was something else, too—something so altogether delightful that she hardly dared think of it; so fragile and ephemeral did the idea seem that even a thought might burst its bubble of possibility.

Marion's wedding had been a quiet one. A recent death in the groom's family had precluded all display, and various unavoidable circumstances had prevented the attendance of even her brother and sisters at the ceremony. Molly now remembered that on the hall stand were three or four unopened letters presumably from these same relatives of hers, and it was with guilty haste and a feeling of an intangible something not quite pleasant that she possessed herself of the letters and seated herself in her low sewing-chair to read.

My Dear Sister (wrote Mabel), I am so sorry that we could not be with you today, but, as you well know, it was quite out of the question. We shall be anxious to hear all about the wedding, but there is something else that I wanted to speak about and I will some right to the point at once. I know you must be very lonely there, my dear sister,

and Charlie and I have decided to offer you a home with us. We will do all we can to make it pleasant for you, and I am sure you will be glad to take up with our offer.

I really can't stop to write more, the baby is crying. I shall be glad when you get here to look after him a little—he takes all my time.

Very lovingly,
MABEL.

P. S. O, I forgot to say that Nellie is quite a little better; she sat up today. She is longing on your games and stories that you always have at your command. I don't seem to get any time now, but I joined a whist club today and have just become a member of the Ideal Reading Circle. I knew I should be all right when you got here to look after the children.

MAB.

Molly's lips were pressed a little closer together, and her hand trembled as she broke the seal of the second letter. It was from Tom.

Dear Sis: I suppose all the flummery and furbelows that you women seem to think necessary to a wedding are over with now, and Marion married. Well—I hope she'll be happy. Sorry I couldn't be there. But what I wanted to say was that you'd better come to live with us now. It isn't right for a woman of your age to live alone. (A dull red showed in Molly's cheek.) We have room and to spare, and you needn't fret about the extra cost it will be to us. Wife says to be sure and come. She says tell you that she is planning to have the children take their music lessons of you now that Miss Marsh has raised her price. By the way, I am way behindhand on my books at the store. I guess I'll let you take hold of them—same as you did last year—when you get here.

Well, no more now.

Your aff. brother,
TOM.

There was a steely gleam in Molly's usually mild blue eyes as she picked up the third and last letter. To a double wedding the twins had added a double house, and, as they had married brothers, they were the more easily enabled to continue their much-prized, daily companionship. This letter proved to be in Dell's handwriting. She was usually the spokesman for the twins.

My Dear Molly: Well, how did the wedding go off? What a shame that we couldn't be there, but of course I couldn't leave just now, very well.

Now Molly, Nell and I have been talking it over, and we think it's going to be pretty lonely for you there this winter with Marion gone. Why don't you come and stay with us? You can take turns living first with one, then the other. We shall not mind having you round at all, so you need not feel sensitive about it. Little Ted is getting to be a big boy now. Of course the older he grows the more he minds his lameness—that he cannot play as the other children do. He is a great care and needs constant attention. He is calling now, and I must go. Did I tell you that Nell and I are planning to take our Western trip this winter? You see we shall feel perfectly safe about leaving the house and the children with you here to look after things.

Dear me, I must go to that child. Come as soon as you can. By-by; with love.

DELL.

Molly, far down in her heart was the sweetest tempered little woman in the world, but she gathered up those three letters with hands that ruthlessly crumpled and crushed them as she tossed them into the wastebasket. Then she threw a light shawl over her head and went out the front door and down the village street

until she came to the little lane that turned sharply to the right. Away at the foot of this lane she entered the kitchen door of a forlorn little cottage, where a thin, faded woman bent low over an ironing board.

"O Molly! I'm so glad you've come—I hoped you would! Did she look lovely? and is she happy?" exclaimed the woman, with a pitiful wistfulness in her voice.

Molly's cheeks were pink and that strange gleam had not left her eyes, as she answered shortly:

"Yes, of course she looked pretty, and of course she's happy;" then with unwanted abruptness—"Why didn't you come?"

Fred Haskins's wife flushed painfully.

"Why, Mollie, I told you yesterday I should not go. You know I—I can't bear to meet folks now; besides, baby was sick, and—and I've no finery for weddings!" bitterly.

"No, I suppose not," replied her sister still with unkindly shortness; then she added quickly—"I came down to see if you didn't want me to come and live with you. You do—don't you?"

Jennie looked frightened.

"Why, yes, of course—yes—I'm sure"—"O, you needn't hesitate," interrupted Molly sourly. "I won't be a burden to you. I can nurse the children, and give them music lessons, and look after the house, and keep the books, and amuse the baby and you can go off!"

"Why, Molly Adams! Are you crazy? What do you mean?" demanded Jennie, now thoroughly alarmed.

Molly laughed nervously.

"I don't mean anything, dear. I fancy I am a little crazy. Perhaps the wedding has upset me. Never mind, I'll feel better tomorrow;" and she began a very animated account of the wedding, which effectually prevented any further questions from Jennie; but she left a puzzled sister behind her when she started for home ten minutes later.

Molly did not sleep much that night. To be sure, she prepared herself for bed, blew out her light, and composed herself to rest; but all through the long hours spent by the most of the world in slumber, she was staring into the dark, thinking; and she was thinking of that something—that delightful something—with a recklessness born of desperation.

Yes, there were drawbacks—clothes, for instance. Molly had never known what a really new dress was. Being both younger and smaller than her sisters, it had followed as a natural consequence that she should fall heir to all their half-worn dresses. That Mabel was tall and Molly short—that Nell was dark and Molly fair—that Jennie was all angles and Molly all curves—mattered not. A costume that made its original wearer a thing of beauty proved anything but a joy forever to poor Molly, whose style and complexion might be far different. Yes, clothes were a drawback.

Then there was money. Molly heaved a sigh of relief over money. Her expenses all these years had been light, and

her little inheritance from her mother had grown. Just how much it had grown she was thankful her relatives did not know. Then it suddenly occurred to her that money could remedy clothes; and it was with a sigh of relief that she finally turned over and slept just as the dawn was breaking.

It must have been a week later that Mabel received a letter which left that placidly self-satisfied woman quite helpless with surprise and consternation. It was from Molly.

Dear Sister Mabel: Thank you for your kind invitation, but I could not possibly think of accepting your generous offer as I have made other plans for the winter. I am going to close the house for the present and go to Boston. I have long wanted to make this change, and I expect to enjoy it very much. I hope the children are well. Give my love to them and to Charlie, and accept a share for yourself. Your loving sister,
MOLLY.

Molly going to Boston! Mabel would as soon have expected Nellie's pet kitten to assert sudden authority as that Molly should venture to disregard the advice of her family. Mabel sat down at once and wrote to Tom—perhaps a man could do something! But Tom was already rendered equally helpless by a duplicate of Molly's disquieting letter. Nor were the twins found to be less incapacitated. In fact, the entire family were thrown into helpless confusion by the unaccountable rebellion of one quiet little woman; and in after years they always referred to it as "Molly's Declaration of Independence."

The crisp October days found Molly Adams cozily settled in a tiny room up two flights in a quiet house on a side street. New, well-fitting and suitable dresses made quite a different creature of Molly, and she grew younger and fairer every day. Unconsciously she adopted many of the little fads and fancies she saw about her and fast became attached to her new surroundings.

Her days were one long delight. Picture galleries, libraries, museums and historical rooms offered untold bliss to the amusement-hungry woman; and she developed a wonderful faculty for ferreting out all the free concerts and lectures.

Soon after Christmas Molly had a letter from Jennie. Her sisters had all written stiff little notes at regular intervals, but somehow this was different. At the bottom of the sheet she found these words:

You don't know how I miss your dear visits and your cheery ways. The children erred for you every time they saw your picture, so I have had to put it out of sight. Someway, everything has gone wrong since I do not have you to run to with all my perplexities. But I do not mind if you are enjoying yourself—and of course you are.

Molly did not read this letter twice, but hid it quickly in its envelope and went at once for a long walk. That night she enthusiastically applauded every number on the concert program; but she cried herself to sleep afterwards and woke in the morning with red eyes and a bad headache.

It was during the holiday excursion to the city that Molly's next-door neighbor called.

"Have you seen my sister Jennie

lately?" Molly asked abruptly, after the preliminary greetings.

"Yes; an' she looks poorly, too. She ain't long for this world, Molly."

"O! Jennie isn't sick," interposed Molly quickly. "You know she always was frail looking."

Mrs. Jones sniffed her contempt.

"Umph! She says it's only 'cause she is worried over Dell since she had that setback."

"Setback!" repeated Molly, mystified.

"Yes; didn't you know? Well, mebbe they didn't mean you should. Mabel drove over from Beaconsville last week, an' she told me they wa'n't goin' to tell you if anythin' ailed any of 'em this winter. She said they were ashamed now,

you'd done so much for 'em;" after which discomforting statements Mrs. Jones suddenly developed a conscience-stricken ignorance of the whole matter, much to Molly's distress.

Molly stayed at home that night. Music had lost its harmony, and pictures their color for her. It was nearly nine o'clock when a dazzling smile drove the wistfulness from her eyes; in a moment she was on her feet wheeling her trunk into the middle of the floor.

The next afternoon a joyous little figure rushed through Jennie's kitchen door.

"Why, Molly!"

"Yes, I've come home—I'm tired of playing!"—and she kissed the baby rapturously.

A Ministry at the Capital

By L. C. W.

Presidents, diplomats, justices, senators, generals, admirals conspire in the life of the capital, and what they do is daily reported in thousands of journals. But preachers, teachers and writers are wielding influence at the heart of the nation, as well as statesmen, soldiers and sailors. Their more quiet labors are not as often heralded, but in many instances they are more lasting. One such, who by voice and pen has wrought for righteousness in Washington for nearly thirty years, has recently resigned the presidency of Howard University, and with his wife has gone to make his home with their daughters in Cleveland.

Jeremiah Eames Rankin was born in Thornton, Grafton County, N. H., a little more than seventy-five years ago. His ancestry is revealed in his ardent interest in Scottish history and literature; some of his own sweetest poems are in the dialect of his favorite Burns. He is a graduate of Middlebury College and of Andover Theological Seminary, and his honorary degrees were conferred by his *alma mater*.

Before coming to Washington in 1869 to assume the leadership of the First Congregational Church, he was pastor successively of Congregational churches in Potsdam, St. Albans, Lowell and Boston.

His pastorate in Washington was during a strategic period in the life of the nation as well as of this particular church. It was an epoch of reconstruction after the havoc of war. The First Church had builded better than they knew, but when their edifice was dedicated and Dr. Rankin installed the membership was small and the debt large—something like \$66,000.

From the first, its great auditorium was filled, and the fiery fervor of the preacher, who always had the courage of his convictions, was supplemented by a strong band of earnest-hearted men and women, chief among whom was Gen. O. O. Howard, who traveled the country over to get funds for the building of the First Congregational Church at the nation's capital.

After a large and lasting work in the church extending over nearly sixteen years, Dr. Rankin resigned, and spent a few months in foreign travel. On his return, he became pastor of the Congregational church at Orange, N. J.

There has never been a color line in the

two institutions that General Howard was so largely instrumental in building up in Washington.

After the formation of Congregational churches among the colored people however they naturally were absorbed in them, and the few white students at the university, except in the medical department, have never felt entirely at home. Dr. Rankin has always been regarded as one of the foremost champions of the freedmen, and it was natural that the trustees of Howard University turned to him as the president upon the resignation of the late Rev. W. W. Patton, D. D. He was familiar with the institution, moreover, as he had served on its board of trustees, and filled the chair of homiletics and pastoral theology in the theological department. It was a satisfaction to the retiring president to pass the work over to him. He has carried it for thirteen years, a period of steady development. The fine home for the president and the beautiful Andrew Rankin memorial chapel are buildings that have been added during this period. The Fifty-Seventh Congress made generous appropriations for new buildings for the Freedmen's Hospital which is a part of the institution.

During these many years of active and absorbing work, Dr. Rankin has been a frequent contributor to the religious press, and his poems, some of which have been set to music, have made his name familiar to many who have never seen him. It was his frequent custom to close his sermon with a poem. Repeated in his rich, musical voice, the effect was most impressive. In those days Dr. Rankin spoke rapidly and with great earnestness, though always confined closely to his manuscript. His style was so epigrammatic as to seem almost abrupt, and his square face, heavy eyebrows and thick, dark brown hair gave an aspect of strength almost to severity. A singularly illuminating smile revealed the heart of the man, his devotion to his family, his pity for the erring, his sympathy for the oppressed.

Frequently his sermons and addresses have been published; scattered through them are many a polished simile and brilliant antithesis shining like gems in the cooled lava flow of speech. One feels like picking them up, and appropriating them.

At the close of the last Congress, it is said that number of the members clustered about Speaker Henderson and sang Dr. Rankin's well-known hymn, "God be with you till we meet again." Mr. Henderson was so pleased and touched by it, that he asked for a copy of the verses. It is hoped that the inspiration of Dr. Rankin's pen will continue, though advancing years and illness in his home have caused his work as preacher and teacher to be laid aside.

At a special meeting of the trustees of Howard University held on Feb. 24, the

following minute was unanimously adopted: "The trustees recognize with sincere regret the condition of health which has led Dr. Rankin to resign the presidency of this institution. We are grateful for thirteen years of patient and faithful service that he has given to the university, rounding out in this congenial work a life devoted to his fellowmen and to his Divine Master. His genial spirit, noble literary attainments and high Christian character have deeply endeared him to us all, and have left a lasting impression upon the many students that

have come under his care and influence. We are grateful for his protracted and useful labors and for our happy fellowship in the management of the university, and we invoke upon him in well earned rest the blessing of our Heavenly Father. We desire also to put on record our appreciation of the zealous and sympathetic interest which Dr. Rankin has exhibited, both in his administration here and in his previous life in our city, in the welfare of that race, now nine millions strong, whose education and elevation is of such importance in our country."

In and Around Chicago

Relation of Art to Literature

Director French of the Art Institute spoke to the ministers Monday morning on the Relation Between Art and Literature, showing how the same laws of composition are at the bottom of both and that in their development even the same methods must be followed. The lecture was illustrated by sketches made as easily and rapidly as one writes. Mr. French has been at the head of the Art Institute for many years and is a popular lecturer. He is a useful member of St. Paul's Evangelical Church.

Additions to the Churches

With few exceptions there are additions at every communion, usually by confession of faith, to all the smaller churches in the city, especially to those under the care of the City Missionary Society. One reason may be that the ministers are working for additions. They preach with the expectation that men will be converted. Then, too, with rare exceptions they reside on the field they cultivate and visit from house to house. In this way they learn the needs of the people and are able rightly to divide the Word of Life to them. Nor have the larger churches this winter been without a blessing. May 3, twenty-four were added to First Church, Chicago, and audiences morning and evening are larger than for years. First Church, Oak Park, received forty-three, sixteen of the number from the pastor's catechism class, and averaging fourteen years of age. When the Third Church, Oak Park, was formed about four years ago, near the beginning of the present pastorate, 127 persons were dismissed to the new organization. The roll was then revised, leaving an active membership of 733. Since then 260 have been added, making a net gain of 100.

A Great Outrage

Rev. R. C. Ransom, pastor of one of our colored churches, preached May 3 against the policy shops which are everywhere open in his parish, and which many of his people have been patronizing. He gave notice of the stand he was going to take and was warned not to say anything against this form of gambling. But he went forward, preached his sermon and gave the evidence he had gathered in his effort to persuade the city authorities to close these shops. As they would do nothing he has been trying to rally the churches to his aid. Soon after the service was over, while people were yet in the building, an explosion caused by dynamite shocked the neighborhood, and though providentially no lives were lost a good deal of damage was done and the pastor and his friends a good deal startled. Monday morning a resolution of sympathy with Mr. Ransom and commendation for the bold stand he had taken was passed in the Congregational Ministers' Meeting and such assistance promised as may be needed to help carry forward the work he has begun. Mr. Ransom is pastor of an institutional church and has no other income than that voluntarily furnished him by the people who attend his services. The cost of running the church is

large and there is at present no money on hand or in sight to repair damages on the church building. Nothing has been done toward arresting the dynamiters, although Mr. Ransom will be protected when he preaches on the same topic again next Sunday evening.

The Seminary

The present has been what we call here "seminary week." Sunday evening the anniversary sermon was preached in Union Park Church by Dr. A. A. Berle. Tuesday evening the first class of the Christian Institute graduated. Two young women received diplomas as deaconesses. The graduating address was given by Professor Mackenzie. The graduation exercises of the seminary were held Thursday evening and diplomas were given to twenty young men.

The Triennial Convention

The members of this convention represent the churches of the Northwest and the Interior in relation to the seminary. The number of delegates present this year on Wednesday was rather small although they came from Iowa, Minnesota, Nebraska, South Dakota, Wisconsin, Michigan and Illinois. The question discussed was that of ways and means for increasing the endowment. The decision of the Supreme Court which has rendered the seminary liable for taxes to the amount of \$10,000 a year adds immensely to the burdens. Not all members of the convention were optimistic. Still all were agreed that the seminary must trust the churches and appeal to them for aid. It was recommended that each church in its constituency be asked to take a collection for it annually. Great regret was expressed over the decision of Professor Mackenzie to go to Hartford. Dr. George's report of the financial situation and of the work of the faculty during the year was a model, and gave universal satisfaction.

There were several changes in the board of directors caused by the resignation of some and the refusal of others to be re-elected. Dr. Savage retired on account of the infirmities of age; Hon. E. W. Blatchford, so long the chairman of the executive committee, because of increasing years; Dr. E. M. Williams, that a business man might be put in his place; several others on account of inability to serve. Dr. Blatchford was however elected honorary chairman of the executive committee during life, and Dr. Savage honorary secretary. Dr. E. M. Williams was chosen secretary of the board in Dr. Savage's place. The directors for six years are Rev. Frank T. Bailey, Denver; Mr. J. R. Chapman, Chicago; Rev. T. O. Douglass, Iowa; Mr. David Fales, Chicago; Mr. D. M. Ferry, Detroit; Rev. E. Frank Lyman, South Dakota; Mr. F. W. Lyman, Minneapolis; Mr. James H. Moore, Chicago. Wheel horses like Mr. Robert Patton, Dr. W. E. Barton and Mr. E. J. Harkness remain on the board. New men were chosen like E. Huntington Blatchford in his father's place, and Mr. John Montgomery in the place of Dr. E. M. Williams. It is felt that the new board

has in it a large amount of fresh blood and sufficient energy to meet and solve the problems now pressing for solution.

Tribute to Professor Curtiss

The banquet held in the parlors of First Church was a tribute to Professor Curtiss, in commemoration of the completion of twenty-five years as professor of Old Testament literature and interpretation. Prof. H. M. Scott was master of ceremonies. Congratulatory addresses were made by President Little of Garrett Institute, Professor Zenos of McCormick Seminary and Professor Price of the Divinity School of Chicago University. Dr. J. C. Armstrong spoke of Professor Curtiss's service as president of the City Missionary Society and expressed the opinion, in which many share, that his work in this field has been even more useful and remarkable than in his professorship. Professor Taylor added his tribute on behalf of the faculty, a member of the Senior Class spoke on its behalf, and Rev. Mr. Buss of Aurora, Ill., on behalf of the alumni. In recognition of Professor Curtis' researches in Syria and his services as president of the City Missionary Society the board of directors of the seminary has conferred on him the degree of Doctor of Divinity.

Alumni Institute

This gathering, on Thursday, discussed: The ministry required by the churches, The duty of the churches and colleges to furnish candidates for the ministry. The seminary needed to furnish the ministry of today. President Eaton spoke for the churches and colleges, and Professor Mackenzie for the seminaries. In the afternoon Professor Curtiss read a paper reviewing his work in the last twenty-five years. The exercises were followed by a reception to him in Fisk Hall from 4 to 6 P. M.

Chicago, May 9.

FRANKLIN.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 8

Mrs. H. Hammond Cole presided, and gave as her special thought for the hour, "The kingdom of God is within you."

In connection with the Calendar, Mrs. Joseph Cook gave an interesting account of Miss Eliza Talcott's years of service, including hospital experience at Hiroshima, at the time of the war between China and Japan, the last few years in Hawaii, and her return to Kobe, where she again takes up the training of Japanese women for Christian work.

Missionary women and non-missionary women are reminded of the semiannual meeting of the Woman's Board, to be held in Natick, Wednesday, May 27. An interesting program has been provided, including addresses by Miss Ellen M. Stone, Mrs. Chauncey Goodrich of North China, Dr. Harriet Parker of Madura, Miss Sarah A. Closson of Talias, Turkey, and Miss Alice F. Stillson, recently of the Zulu Mission. Young women under appointment will also be present.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

BY DAVID N. BEACH

Chapter XXV.

AT DRUMMOND'S GRAVE



NE of the hardest days in Kathleen Gordon's life was that on the evening of which Duncan McLeod tapped on his mother's window, in the fire-light, and, rushing in, lifted her into his arms.

The morning mail brought a proposal from one of the heaviest business corporations in England, lavishly to endow Stirling House, Liverpool, and otherwise to push settlement work. The corporation was not only very rich, but was notorious for the concerns it had crushed, and for the enlightened parsimony and arbitrariness with which it treated its thousands of employees. But its head was a delightful man personally, full of individual kind deeds, and popular, consequently, from John o' Groat's to Land's End. He was connected by marriage, moreover, with one of the highest and most favorably known peers of the realm.

"I know not how American altruists reconcile their consciences with accepting that sort of offer," Kathleen said to herself in an agony, "but I cannot think Jesus would do it, nor Socrates, though Plato might." Then she repeated the words of St. James: "Your gold and silver is cankered; and the rust of them shall be a witness against you. . . . The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath."

After luncheon, as if this were not enough, John Gordon asked his Annie and Kathleen into his library, bolted the door, and, with an air of mystery and triumph, divulged the successful termination of negotiations by which he was to absorb several large enterprises, weed out a useless (so he said) two or three hundred men, on pay-rolls at high salaries (so he said), and add a very large sum to his already enormous annual income. "The papers will be signed this afternoon; then I shall endow St. Andrews," he exclaimed with ardor. The women looked grave. "You know, father," said Kathleen, "whether or not this is good news to me." Then, for the first and last time in his life,—and he could never forgive himself for it afterward,—he frowned on his wife, made a bitter retort to his daughter, and left the house in a rage.

Kathleen supposed that an hour's nap would restore her equilibrium, but, instead of sleeping, she sobbed as if her heart would break. Then she duplicated the walk of the day when she wrote her letter of refusal to Duncan McLeod. But, when she reached the Bore Stone, where she had never before failed to find comfort, a deep gloom had spread over the sky, as if to mock her; and she

was obliged to hasten home in order to avoid a brief but violent thunder-storm.

As soon as she reached home she plunged into work; was silent at dinner; accepted, with fresh pain, her father's apology, then humbly tendered; and, after an evening of tremendous exertion on her correspondence, retired. She was so weary that she slept at once. She had a beautiful dream.

She was, she thought, a child again, and at Mrs. McLeod's for Bible study. Duncan, as usual, was absorbed in his books, and scarcely noticed her. Then, suddenly, after the manner of dreams, a thing happened, the precise opposite of anything that ever had happened. Duncan shut up his Homer with a sharp sound, laid it down, came over to her, and asked, "May we learn the Psalm together?" It began, "When the Lord turned again the captivity of Zion." When they had learned it, they had a good play. "Mother," he then asked, "may I walk up as far as the Greyfriars' with Kathleen?" and, when they were on their way, their hands touched for an instant, and he looked a look at her. The thrill of the one, and the joy of the other, awoke her.

For an hour that touch seemed vibrating through her whole being, and that look seemed to make the darkness lighter than the day. Then, as in a moment, this strange psychic phenomenon passed, and her problems pressed. "Oh," she said to herself, "if only Henry Drummond were alive, and I might go to him, and talk these questions through!" She slept no more. With the first faint flush of morning she dressed, put on a heavy, dark mantle and hood, let herself out of the house, and, in the twilight, came to Drummond's grave. There she bowed herself against the stone, in long, importunate prayer. Let us

not blame her if the human element was strong within her, as well as the divine. Suddenly, amidst a prayer to Jesus, she found herself saying, "O Henry Drummond, if you know of my perplexities, send me some relief; a thought, perhaps, or clearness, at least, of mind!" Then, comforted, she resumed her pleading with the Lord.

Now it happened that Duncan McLeod, when his tryst of the previous night with his mother was done, could not sleep, his head and his heart were so full. Also, that, on his voyage home, he had been making a special study of Drummond, to discover his more primary meanings. "He was so alert, so sympathetic, so responsive," Duncan said to himself, "that, unconsciously, he would sometimes so put himself beside you that his point of view seemed to coincide with yours when it did not. Thus, without any lack of clearness on his part, one might, at times, readily mistake him. Therefore one must study him carefully. Why, what is this, in the Address to Edinburgh Students, of February 23, 1890?"—

"A personal invitation. Christ has set his heart on you here and now; and now and here invites you to enter into his life. . . . Gentlemen, he will be your leader, he will be your guide, he will be your highest ideal. He has asked your for your life, and he will make you just as you are at this moment his—entirely his."

"That settles it," Duncan cried, and, as he sped Stirling-ward, his heart was at rest on a point that had long perplexed him.

It happened, moreover, in his wakefulness, that first night at home, that a great longing came upon Duncan to go to Drummond's grave, which he had never seen, and because

of which Scotland seemed dreadfully lonely. When it has grown light a little, he is, accordingly, on his way thither, that he may be alone with the dead. As he nears the old church, he sees a woman, heavily draped, bending almost prostrate at the place where he knows that the grave must be. "The mother, doubtless," he says to himself, "of some student Henry helped, but who went to the bad after all!" and he is greatly annoyed. "It was difficult to get a moment with the living Drummond, so did people throng him," he adds, "and, when you have come six thousand miles to stand by his grave, even that is pre-empted!"

To kill time he turns aside, hoping the woman will go; but she stays. Therefore, in no very amiable temper, he trudges toward her, but she is so engrossed that he is close upon her before she perceives. Startled, she turns to flee; but the height and build of the man cause her to look again. Their eyes meet. They look into each other's souls. She advances a step, and reaches out her hand. It is as if two continents spoke to each other by cable for the first time.

After some moments' ecstasy, during which, though their hands are clasped, they are somewhat apart still,—

"We did not understand Drummond, did we?" he asks.

"But all is as he would have wished," she answers.

Then, dropping her heavy, dark mantle and hood, and taking a step nearer, she leans her beautiful head



The stone at Drummond's grave

From a photograph

*Copyright, 1902, David N. Beach.

against one of his massive shoulders, and the arms that were made for her are around her that was made for them.

Thus they stand, in the deepening dawn, over the grave of the best loved man of his time; and, to the dew on the grass above it, are added the gladdest tears in Scotland.

Then she loosens a little the arms, lifts the Murillo face full to his, and lips, that

have hungered since childhood, begin to be filled. At the same moment the sun, from beyond Abbey Craig, throws its gold on the highest stones of the old Greyfriars' Church.

"It is morning, at last, Kathleen," he says.

"Of an everlasting day, Duncan," she responds; and the look in her face makes him think of the face of the Son of God.

[The End.]

Boston's South End—Another View

By Samuel Lane Loomis, D. D., Pastor Union Church

In his very able and interesting discussion of South End problems (which appeared in *The Congregationalist* of May 2) Mr. Woods seems to some of us, without intending it, to have seriously misrepresented our situation.

The part of the city where he "has been a resident and worker for eleven years" is, as many of his readers may not know, by no means the same with that in which the South End churches are located—but is remote from us. It is occupied by a population very different from ours in race, in station, in habits and in religion.

This is the region that he and his fellow workers have described in the volume called *The City Wilderness*, which purports to be a study of the South End. The book is of great interest and value, but it does not deal with our part of Boston. His South End is not our South End. It is a very different place. This doubtless explains the fact that our friendly critic, though so long a resident and worker there, must still address our churches "from the point of view of one who can stand outside." The use of the same name to designate both the "city wilderness" where the men of the settlement are doing such fruitful and praiseworthy work and the very different region where our churches lie, has led to a confusion of the two in the public mind.

And indeed it would seem as though Mr. Woods himself were not wholly free from such confusion. When he speaks of the South End it always appears to be his South End—always the parts about Dover and Washington Streets that are before him. Notice, for example, his suggestion that the pastors should know in detail about the forms of recreation sought by the people about them, "Social clubs, theaters, dance halls, saloons and resorts still worse."

We do not quarrel with the advice, which is sensible enough, but with the implication it carries. What sort of an impression does it give the reader in regard to our parishes? Will he not judge that we are standing in the midst of a Boston Bowery? What are the facts? Columbus Avenue has one large hotel with the usual café and barroom: except for that, you can go from Union Church three-fourths of a mile north, and a whole mile south without finding a single theater, or dance hall, or saloon. Tremont Street for a long space north and south of Shawmut Church is equally free. Berkeley Temple lies near one corner of the "city wilderness," but its congregation comes from the other direction, and its immediate surroundings are clean and wholesome.

As to the other vice to which allusion is made—we who work in this part of town know perfectly well that we are not free from it. This is not because the people are corrupt, but because a region of lodging houses is peculiarly open to its attacks. We even know something of its local habitations. One of the churches has in the course of the last fifteen months, by members of the pastoral staff, carefully visited every house in its district to which admission could be had. As the result of such visitation the pastor of that church has in his possession a black list of "suspicious" places. He has not found this information so useful as our critic seems to

think it might be, but two things he has discovered: first, that such places are not nearly so numerous in fact as they are in the popular imagination, and second, that those parts of his parish that lie in the Back Bay region are more seriously infected than the South End portions.

Mr. Woods complains that the pastorate are short and argues "a lack of a high degree of courage or earnestness or self-denial." But surely this is not treating us of the Congregational churches fairly. Has he forgotten Dr. Dickinson's long and splendid term of service at Berkeley Temple? Does he not know that the associate pastor of that church has stood at his post a dozen years? Has he not noted the fact that the minister of Shawmut has recently declined a call to what some have thought a larger and more important field, for the sake of staying by the South End? Union has had but seven pastors in eighty years and her present minister who is in the last half of his seventh year of service here hopes to stay longer, if his people raise no serious objections.

The absenteeism of pastors is no doubt unfortunate, but in more than one case the withdrawal of the minister's family to a more quiet part of the city has been not a matter of choice, but of stern necessity, resorted to, after years of life in the neighborhood, only when the strain of that life, with many coming and going and no leisure so much as to eat, had so shattered the health of members of his household that no other course was open to him.

At Union Church are a trifling disturbed by Mr. Woods's comments on the family church, for that is a title by which we have loved to call ourselves. He says that such a church "pre-supposes in the community as a groundwork of its influence a general existence of healthy family life." We are astonished to hear our views of the situation thus explained. We had supposed that the one fact about the community to which we were most keenly alive was the decay of its family life, and the homelessness of its lodging houses. We had supposed that in such a community, above all others, the family name was one to conjure by. These homeless lads and girls and older people—they all came from homes, many will return to them. They are isolated members of broken households. We are quite sure that in our neighborhood they do not desire that type of church which supplies classes, clubs, lecture courses, reading-rooms, etc. These are abundant in Boston and can be had elsewhere by those who need them.

Genial, warm-hearted religion of the brotherly sort is what they want. The fuller of real family feeling, the more attractive a church will be to such people.

With most of what Mr. Woods says we heartily agree. His statement of what an enlightened, inspirational church will be, is admirable; the need and duty of co-operation cannot be too strongly urged. It is too plain that we have not workers enough.

Ay return in the way of service or support which may come to us from those suburban and Back Bay churches into which we have, for a score of years, been pouring our best blood, will be gratefully received.

It is easy to tell what great things one might

do if he only had the means. Meanwhile, with limited resources and amid serious difficulties, but not, we trust, without heart and hope and pluck, we are making the best fight we can.

The work of the South End Church is difficult, not because the inhabitants are poor and unable to pay for their religious institutions, not because they are vicious or irreligious or in any way less inclined to good things than other communities; but simply because we are a shifting, unsettled people who have here no fixed stay, and are therefore irresponsible. New comers are rarely helpful in church life. Not until they have stayed awhile and gotten their roots in the soil, do they begin to take an interest and to give and sacrifice for the church. But we are nearly all new comers, and have come for a brief sojourn. Yet while they are here—these thousands of students, these tens of thousands of young people in business and others who are older need our help. It is a critical period in their lives. And a more interesting and inspiring lot of folks to work for and with was never known.

In and Around Boston

A Lawsuit Ended

The suit of Miss Lufkin against the pastor, Rev. J. V. Clancy, and the members of the West Medford Congregational Church has been ended, Miss Lufkin having signed a release of the members, without the payment of any damages, from any claim or cause of action connected with her relations as a teacher with the public schools. Messrs. S. C. and S. B. Darling were counsel for the church as defendant. This case has for a long time disturbed the church, has been considered by one or more ecclesiastical councils and has been for some time on the docket of the civil court.

A Notable Jubilee

The fiftieth anniversary of the American Congregational Association is to be observed in Tremont Temple, Monday evening, May 25, at 7.30. This is the evening of the May meeting of the Congregational Club, and is Ladies' Night. The usual supper will be omitted this year, the club joining with the association in celebrating its jubilee. The musical part of the service will be conducted by the united choirs of the Shawmut and Eliot (Newton) churches. The address will be delivered by Rev. Dr. George A. Gordon. Admission to reserved seats will be by tickets issued to members of the club and of the association. As far as possible all Congregational ministers of Greater Boston and their wives will be provided with seats, but in order to secure them application should be made at once to Dr. W. H. Cobb, librarian, Congregational House, Boston. The occasion will be a notable one, and no doubt the capacity of the temple will be taxed to accommodate the audience.

The Alliance Relinquishes Common and Hospital Work

After having instituted and carried on hospital visitation and open-air preaching upon the Common through its own chaplain, the Evangelical Alliance has relinquished this work. The action, taken at the Monday meeting, is not to be regarded as reflecting upon the efficient services of the chaplain, Rev. S. K. Mitchell, or because the alliance in any way undervalues this sort of activity. The sole reason is inability to support such Christian service and because the Evangelical Association stands ready to assume it as a part of its work.

At the Monday meeting Dr. A. C. Dixon presided. Dr. W. T. McElveen presented the report upon which the above action was taken, and also announced that at the fall meeting the executive committee would move a change of the name of the alliance to the Ministers' Union of Boston and Vicinity. Rev. C. H. Yatman spoke upon Applied Christianity and Dr. L. W. Munhall upon Summer Evangelism.

Isabella Bird Bishop, Traveler and Champion of Missions

By Harriet Gulick Clark

We were seated at the captain's table, Miss Isabella Bird and I; she the gifted English lady who had already made a literary reputation, I, the immature girl just out of school. This was in 1878. The names of our steamer, our captain and those of all the other passengers on board are buried under the débris of the years, but this one strong, benevolent personality lives on, a part of my larger life.

How well I remember her brilliant conversations with the captain and the traveled lady and gentlemen who sat opposite us, and her kindly thoughtfulness in drawing me into the circle! She was as good to me, the lone, stranger girl, as if I had been placed in her care by a dear friend, though she knew that I was a missionary's daughter and granddaughter, as well as a prospective missionary; and this was some time before she had the least interest in missions.

Isabella is the eldest daughter of Rev. Edward Bird, a rector of the English church, and was educated at home. Dr. Blakie, who knew her from girlhood, says that she was always frail, and that much of her earliest writing was done on a couch; also that when as years went on she felt her trouble becoming unendurable, instead of going to bed she packed her trunk and started off on some arduous trip, in which, as she told a friend, her "experiences were so unique that she forgot physical discomforts."

Miss Bird was twenty two when she began to travel, coming first to this country. The record of this trip appeared in 1856 entitled, *The English Woman in America*. After that she visited in the Island World, and told of her experiences in the charming book, *Six Months in the Sandwich Islands*. The comment of an old resident concerning this book was, "Rose-colored, but perfectly true." The Rocky Mountains next attracted her, and here the wild life on her broncho gave some relief from suffering, also material for another book. But the lash of pain was again driving her into the unknown regions of the world, and it was thus that we met on the steamer headed for Japan.

Here, if my memory may be trusted, Miss Bird was never up to breakfast, but from the moment of her appearance she was generally seen writing—too rapidly to dot her i's or cross her t's. Thus she left until reading over her manuscript. Petite and frail in body, with a gentle voice and winning manner, coupled with indomitable resolution, strong nerves and an adjustable temperament, she has adapted herself with ease to the court of Queen Victoria, the life of the Ainos, the *zenanas* of India and the tents of the Tartars.

When we reached Yokohama Miss Bird went directly to the British Legation in Tokyo, and this was her headquarters while in Japan, but she seemed pleased to accept an invitation from my parents to spend a few days with us in our simple home in Yokohama. On leaving she said to me, "Your mother is a beautiful character, her face tells of

A heart at leisure from itself
To soothe and sympathize."

After that I not only admired but loved my gifted friend.

Traveling in Japan prior to the writing of her book, *Unbeaten Tracks*, was not the easy matter that it is today, for there were but two short railroads then and the foreign woman was more of a curiosity than now. Still, in spite of the remonstrances and kindly fears of her many new friends, she traveled alone, with a Japanese gentleman as interpreter, not only through the most unfre-

ested is certain, for when she told me with kindling eye of what she had seen she added:

"I should like to work there myself, a woman could do more for the Ainos than a man can."

Miss Bird returned to England with one new name at least on her list of correspondents, and through the three busy years that followed, she did not forget the girl in Japan to whom her letters meant so much. It was during this period that she was married to Dr. John Bishop, a professor in the medical department of the University of Edinburgh, and began her new life in Edinburgh. Here as the first guest in their home it was my privilege to spend two happy weeks.

Mrs. Bishop never appeared at the breakfast table, but, that the young guest might have as delightful a time as possible, one or two of the medical students were invited to breakfast with us each morning. Could anything have been more thoughtful? Thus I saw how the students loved their professor.

Dr. Bishop was devotedly attached to his frail wife, and counted it a privilege even to button her shoes, when he could forestall the maid. The home in every detail represented the culture of its mistress. What this signified of effort on her part was made plain one day when she said, that of course to a woman who could travel in any country and be reasonably comfortable under any conditions, the perfection of details were of minor importance, but that they meant a good deal to her husband; and now that she had assumed these responsibilities she intended to be faithful. To this, and to her social duties in the community of which she now formed a part, she gave herself unstintedly. Her afternoons at home were truly reception days, and the curios which she had collected were all for the enjoyment of the community as well as for the adornment of her own rooms.

Dr. Bishop became an invalid soon after they were married and his delicate wife cared for him untiringly for three years, until in 1886 he died. Not long after, Mrs. Bishop again began to travel. In 1892 she published her first book, after this period of silence, telling of travels in Persia and Kurdistan. In 1894 appeared, *Among the Tibetans*, which related experiences during a thousand miles of travel. From 1896-1900, as the result of years spent in the lands described, she gives us *Views in Western China and Korea*, *The Yangtze Valley and Beyond*, *Korea and Her Neighbors*, and *Pictures from China*.

It is not surprising that after having traveled so extensively and written so accurately, she was invited to lecture before many geographical and religious societies, and in 1892 was elected the first lady Fellow of the Royal Geographical Society.

In reading her books in the order of publication one finds the same indomitable will and the same ability to conquer circumstances in spite of the length-



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From "The Yangtze Valley"

MRS. BISHOP IN MANCHU DRESS

quented regions of the main island, but up into Yesso, the *terra incognita* of the Japanese themselves, occupied mainly by the Ainos, the aboriginal inhabitants of the whole of Japan.

We who stayed in our homes caught our breath for fear when the reports of what she had been through, or of what she still planned to do, came to our ears. Her *jinrikisha* men failed her at critical points and she had to walk; swollen streams crossed her path through which she was sometimes carried on the back of a man, and she was thrown from her perch on the top of a pack horse. She spent weeks with the "hairy Aino dogs," as the Japanese call the aboriginal people. And can we doubt that what she heard and saw of Mr. Batchelor's work among them was an item in awakening her interest in missions? That she was inter-

ening years; her last trip in China having been made about forty-three years after the first in America. But one also sees an almost indefinable change in literary style. Still fully appreciating the beautiful and grand in nature, the descriptive adjectives are more carefully chosen, and the insight into the significance of what she sees is deeper; while gradually the occasional word of depreciation of the missionary and his work is replaced by increasingly frequent remarks showing appreciative approval. For fifteen years or more she has pleaded earnestly and eloquently, by pen and tongue, the need not only of the heathen world for the religion of Jesus, but for more of the right kind of men and women to live and to teach it.

In 1893 Mrs. Bishop sent a paper on Medical Missions to the Congress of Religions held in connection with the World's Fair at Chicago. As a result of what she had seen of the physical suffering of the Christless world and because of her love for the profession of her husband, she has been especially interested in this phase of missionary work. She has built five hospitals and an orphanage in the East, and is intimately connected with several other forms of philanthropic work at home and abroad.

I have already referred to her change of attitude towards Christian missions. The reason for this change I give in her own words: "Everywhere, from the eastern shores of the Amur River down to the equator, I saw that humanity was craving unconsciously for the gospel of Christ, and that whatever may have been dreamed at home of the excellencies in the philosophical faiths of Asia had disappeared to a great extent out of them, leaving corruption of teaching of creeds and of religions, which was absolutely piteous to behold." Again she writes: "The sole hope for the religious, political and moral future of Asia lies in the acceptance of that other and later Oriental creed, which is centered in the Divine person, to whom, in spite of her divisions, Christendom bows the adoring knee. . . . Everywhere I have seen that the one richest in love is the most successful missionary, and that for the unloving, the half-hearted and the indolent there is no call and no room."

Our Dearest New England Shrub

When to us, there

Comes the lure of green things growing,
Comes the call of waters flowing.

naught responds more clearly than the swelling leaf-buds of the lilac, buds sweet with a fragrance distinctively their own, naught expresses more fully the May-time freshness and delight than the great bunches of purple lilacs glistening in the dew. They breathe the same note of rapture as the bobolink's song, and are in tune with every phase of spring-time melody. The lilac bushes seem, moreover, a very part of house and home, so constant and undisturbed is their presence, so protectingly do they gather about the small-paned windows until the rooms within are filled with a green light. A poet sang, A Warble for Lilac-time, rippling with joy in the sunshine and bloom

and fragrance of those pleasant days, but thousands sigh with him when beside the lilac bush he said,

I mourn'd and yet shall mourn,
With ever returning spring.

and begins a heroic dirge by remembering

When lilacs last in the door-yard bloomed.

The Persian name, *lilag*, is also a word for flower, and to many a man and woman it is the one flower which opens the sealed doors of memory. We have no lilacs blooming in our early literature, for it was not until the sixteenth century that it was brought into Europe by a German traveler named Busbeck, and still later into England. It was new, this

Arborett with painted blossoms drest,

to Bacon who wrote "lelacke," which is not far from the "laylock" lingering in provincial speech. The tree was at first called Persian jasmine and Persian elder; other names were pipe-tree, and blue pipe privet, used by Gerard.—*Martha B. Flint*, in *A Garden of Simples*.

The Houstonias

Half a dozen Quaker ladies,
Straight and slim and small,
In a sunny Berkshire meadow
By a low stone wall.

"Is thee come to Yearly Meeting?"
"Yea." "And thee, too?" "Yea."
"Verily, and thee is early!"
"Opens next First-day."

And in truth, the next May Sabbath
All that meadow fair
Scarce could hold the Yearly Meeting
Set for session there.

In their little gray-blue bonnets,
Chatting, brim to brim,
Half a million Quaker ladies,
Straight and small and slim.

—*Sarah J. Day*.

Water for the Birds

Not even a mulberry tree attracts so many visitors as a bath tub, which also serves them as a drinking pan, for they are not squeamish! But see to it that the pan is raised above the reach of cats; only on large estates where none are kept is it safe to sink the pan into a lawn. Birds cannot fly far with wet feathers. They must first dry and preen them. For this reason, as well as for the cool shade they afford, trees and shrubbery should partially screen the drinking water. Where a small stream cannot trickle into a fountain, fresh water poured into a pan daily, or even twice a day at midsummer, is very gratefully appreciated when many a rare, shy bird, its bill open and gasping from the heat, seeks refreshment. If the water be deep, the birds will let it alone through fear of drowning when they stand on the brim, and tip forward as they must for a draught.

A pan shallow enough for wading, or a deeper one supplied with stones for the drinkers to stand on safely, furnishes more interesting sights to a household and more pure fun than any other object you can watch throughout a season. Children enjoy it keenly. Sixty-nine different species of birds, many rare warblers and migrants among them, came in one season to drink on a suburban lawn, although a tiny aggressive wren felt courageous that he alone owned that basin. —*From Blanchan's How to Attract Birds*. (Doubleday, Page & Co.)

The Home Forum

A Fight that Brought Peace

May I add, not an opinion or theory, but a "true story" to the discussion on Dr. Forbush's article on the Ethics of Boys' Fighting? I spent part of one summer on the Massachusetts coast in a pleasant little hotel which would have been pleasanter but for the presence of James Edward, aged seven, the kind of boy that foreigners unkindly call "typically American." Among his other pleasing characteristics he was an unsufferable bully among the other children, and so, when a new small boy appeared on the scene James Edward marked him for speedy persecution. The new comer was a pretty child with long brown curls, and James Edward, whose ideas of jesting were as simple as those of the Stone Age, proceeded to kick him without loss of time. After dinner he again pranced up to Brown Curls and struck him several times, gentle little Brown Curls standing in bewilderment and growing dismay. Then, as we looked to see him run howling to his mother, suddenly James Edward flew over backwards.

"Don't you hit me again," said Brown Curls, standing over him; "don't you never hit me again."

Then he went in search of his mother. "I hope it wasn't wrong," he explained, "but I couldn't just stand and let him hit me 'sif I was a—a cow. I couldn't, mamma." And we all rose up and called him blessed.

James Edward and Brown Curls played happily together in the orchard and sailed their boats upon the pond and all was peace. It seems to me a "story with a moral."

J. B. R.

Gowns and Uniforms

The suggestion of a uniform for ministers' wives is funny in several ways.

Where will the gown craze end? It is bad enough for tailors to make a specialty of "clerical suits." It is bad enough for Seniors to wear a square cap. Why should a modest woman be differentiated by a peculiar dress because she happens to be wedded to a parson?

The reason given for a uniform for ministers' wives is that the pastor's salary is so small that she cannot keep up with the styles; and possibly the closets in the manse are too small to contain a complete trousseau. The suggestion comes to this—that ministers' wives should receive a dispensation from the goddess of fashion.

But if it is proper for the minister's wife to dress in a tasteful, inexpensive manner, the same is the privilege and duty of every Christian woman. The Hebrews were instructed to wear fringes in the border of their garments, "that ye may look upon it and remember all the commandments of Jehovah." This was not a uniform for priests and elders, but a uniform for all the congregation. It is well that all Christians should dress in an independent and economical manner, to show that they are "not conformed to this world."

If the minister's wife desires to break loose from the tyranny of fashion and adopt a simple and inexpensive dress, it is her privilege. Perhaps the suggestion was inspired by a good angel. Then let the other women dress like the minister's wife.

W. C. C.

We have received another sensible communication on the dress of ministers' wives, which we should have been glad to print had not it been anonymous.—HOME ED.

His Poem

He sent it to the *Courant*,
The *Record*, and the *Lit.*;
And then he sent it to his girl,
And she accepted it.

—*Yale Record*.

For the Children

News Notes

(From the Springville "Breeze")

We're pleased to state that Mr. Wren
And wife are back, and at the Eaves.

The Robbins occupy again
Their summer home at Maple Leaves.

The Gardens restaurant reports
A fresh supply of angleworms.

The Elms—that fav'rite of resorts—
Has boughs to rent on easy terms.

We learn that Mrs. Early Bee
Is still quite lame with frosted wings.

Ye Editor thanks Cherry Tree
For sundry floral offerings.

Down Cistern-way a water-spout
Has been a source of active floods.

We hear of rumored comings out
Of some of Springville's choicest buds.

In case you run across Green Lawn
Don't wonder why he looks so queer.
"Tis only that he's undergone
His first short hair-cut of the year.

—Edwin L. Sabin, in *St. Nicholas*.

The Lazy Woodpecker

(Legend of the Gironde, France)

BY ABBIE FARWELL BROWN

Away, away back at the beginning of things, they say that the Lord made the earth smooth and round like an apple. At first there were no hills and mountains; nor were there any hollows or valleys to hold the seas and rivers, fountains and pools which the world of men would need. It must have been an ugly earth indeed in those days, although as yet there were no men to think anything about it.

The Lord looked about him at the flocks of newly-made birds, who were preening their wings and wondering at their own bright feathers, and said:

"I will make these pretty creatures useful, from the very beginning, so that in after time men shall love them dearly. Come, my birds," he cried, "come hither to me and with the beaks which I have given you hollow me out here, and here and here basins for the lakes and pools which I intend to fill with water for men and for you, their friends. Come, little brothers, busy yourselves as you would wish to be happy hereafter."

So the good birds set to work with a will, twittering and chirping happily over the work which their dear Lord had given them to do. They pecked, and they pecked with their sharp little bills, and they scratched and they scratched with their sharp little claws, till in the places which God showed them they had hollowed out great basins and valleys and long river beds and little holes in the ground.

Then the Lord sent great rains upon the earth until the hollows which the birds had made were filled with water, and so they became rivers and lakes, little brooks and wells, just as we see them today. Now it was a beautiful, beautiful world, and the good birds sang happily and rejoiced in the work which they had helped and in the sparkling water which was sweet to their taste.

All were happy except one. The Woodpecker had taken no part with the other busy birds. She was a lazy, disobedient creature, and when she heard the Lord's commands she had only said, "Tut, tut! I" and sat still on the branch where she had perched, preening her pretty feathers and admiring her silver stockings.

"You can slave if you want to," she said to the other birds, who wondered at her, "but I shall do no such dirty work. My clothes are too fine."

Now when the world was quite finished and the beautiful water sparkled and glinted here and there, cool and refreshing, the good Lord called the birds to him and thanked them for their help, praising them for their industry and zeal. But to the Woodpecker he said:

"As for thee, O Woodpecker, I observe that thy feathers are unruffled by work and that there is no spot of soil upon thy beak and claws. How didst thou manage to keep so neat?"

The Woodpecker looked sulky and stood upon one leg.

"It is a good thing to be neat," said the Lord, "but not if it comes from shirking a duty. Hast thou not worked with thy brothers as I commanded thee?"

"It was such very dirty work," piped the Woodpecker crossly. "I was afraid of spoiling my golden-bright coat and my silver-shining hose."

"O, vain and lazy bird!" said the Lord, sadly. "Hast thou nothing to do but show off thy fine clothes and give thyself airs? Thou art no more beautiful than many of thy brothers, yet they all obeyed me willingly. Their plumage is not injured; but I fear that thou must be punished. Henceforth thou shalt wear stockings of coaly black instead of the shining silver ones of which thou art so proud. Thou who refused to dig in the earth shall ever be pecking at dusty wood. And as thou hast declined to help in building the water-basins of the world, so thou shalt never sip from them when thou art thirsty. Never shalt thou thrust beak into lake or river, little rippling brook, or cool, sweet fountain. Raindrops falling scantily from the leaves shall be thy only drink, and thy voice shall be heard only when other

creatures are hiding themselves from the approaching storm."

It was a sad punishment for the Woodpecker; but she deserved it. Ever since that time, whenever we hear a little tapping in the tree-city, we know that it is the poor Woodpecker digging at the dusty wood, as the Lord said she should do. And when we spy her, a dark little body with black stockings, clinging upright to the tree-trunk, we see that she is creeping, climbing, looking up eagerly towards the sky, longing for the rain to fall into her thirsty beak. She is always hoping for the storm to come, and plaintively pipes: "Plui-plui! Rain, O Rain!" until the drops begin to patter on the leaves.

Sharing Backbone

Sarah's dependin' on my help to get supper. I d'know's she'd know what to put on the table if there wasn't somebody handy to talk it over with, and your ma 'n' Deb'r'ah's apt to be busy with the comp'ny. Sarah's a good cook, if she is my sister, but she's a great leaner. But then we ain't all made alike, and I s'pose 'twas meant that them that's got backbone should share it with them that's without.—*From Nash's Polly's Secret*.

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The Conversation Corner

From Eskimo Land

THE Corner has received, during the last two months, many letters from the children, young and old, about the visit and lectures of the northern medical missionary, Dr. Grenfell—whom we have come almost to call our missionary by right of discovery! Here are specimens:

Dear Mr. Martin: . . . We went to hear Dr. Grenfell and enjoyed him very much.
Newton Center, Mass. ROLAND K.

Dear Mr. Martin: . . . We are so glad that he could come. Have you seen his illustrated lecture? His slides are very beautiful.
Mt. Hermon, Mass. DONALD MCC.

A lady in Hartford, with a contribution from a "Primary Class," writes:

. . . This will assist in taking care of the little cot, in the hope many a little sufferer will be comforted and helped in using it. The Corner "souvenir sheet" upon the walls of our little S. S. room helps to remind us of Gabriel-Pemiuk of blessed memory. . . . Dr. Grenfell will need no introduction next time to a Hartford audience. What pictures he showed us!

A class of boys sent a gift for the same object, and one of them says:

. . . We want to thank you for the certificate. I am one of the seven boys in the class. Our ages are from eight to twelve. Please tell us what the word "aukshenai" means. We did know but have forgotten. With love from the boys,

South Acton, Mass. ROBERT C.

"Aukshenai" means a good deal—Welcome, How do you do, or Good-by. I learned it of Pomiuk in the Eskimo Village at the World's Fair, and he always said it in his letters, either at the beginning or end. Do you remember how he closed one of his letters with *Aukshenai everybody*, which we printed in the Corner, in facsimile of his own writing? Not long after that he said his last "aukshenai" to "everybody," and went away to "heavens, Happy there with Thee to dwell," as he used to sing the "tender Shepherd" hymn.

It is with the thought of that dear little boy that I selected from Dr. Grenfell's many pictures these two, for both are connected in a way with the vicinity of his early home. The four little Eskimo dogs which Dr. Grenfell is lovingly holding in his lap belonged to Mr. Ford, the Hudson Bay Company's agent at Nachvak, one of the buildings of the post being seen in the picture. It was at that wild and picturesque place, at the head of Nachvak Inlet, the fiord which runs up through precipitous, barren cliffs from the sea, that Dr. Grenfell found in 1895 the little Eskimo cripple-boy, lying helpless on the ground in the reindeer-skin *tupik* on the beach, at some distance around a point from the post. From that finding resulted the changed life of Pomiuk and as well our acquaintance in America with his benefactor. It is hard to say which look happier, the doctor with his sealskin boots and sailor cap, or the puppies themselves, who later, no doubt, will make part of the Hudson Bay komatik-team!

The other picture is of a cairn erected on a high cliff overlooking a strait or channel leading from the Atlantic Ocean into Ungava Bay, which if available will

save distance and danger for the navigator. Dr. Grenfell had himself discovered it, so that it is named Grenfell's Strait, and the cliff is Mt. Strathcona, for his medical steamer, although it will be just like him not to put his name on the chart which he made for Admiralty use.

The man with him was one of two



American excursionists he picked up at Nain (Moravian station)—who had come on a scientific expedition by mail-boat as far as they could go and, according to the doctor's amusing account, had worn out in their rough travels nearly all their clothes, but still clung to the American flag! The doctor supplied them with more, and they accompanied him on this trip to Cape Chidley. In my own mind, I think one reason why Dr. Grenfell was attracted so much to them was that they were athletes, like himself, one of them captain of a football team at Brown and



now athletic instructor at Northwestern University, the other a baseball man from Trinity (Hartford).

Captain Bates (if that is the name) has at the fore one of the doctor's pair of Eskimo dogs, Jack and Jill. This is Jill, who he told me had been a patient of his at Battle Harbor hospital, undergoing some operation with a learned Latin name. What a typical picture of the navigator's adventurous Arctic life—the

man, the dog, the gun, the cairn, the cliff, and just below the "ten-knot rapid," which the missionary had been the first to go through on the Strathcona!

As I write this, Dr. Grenfell is sailing away on the Celtic from New York. After a short visit to his English home he will return to St. John's and get afloat again on his steamer for two years more of arduous service along those wild shores. In his stay in New England (including brief visits to Chicago and New York) he lectured, preached and talked almost incessantly, and in different denominations gained the friendship and helpful sympathy of many who liked the practical carrying out of the "Deep Sea Mission" mottoes: *Heal the sick. Preach the gospel.*

For the Old Folks

TWO QUESTIONS ANSWERED

The first is to the last question in April 25, asked by the Fitchburg lady, although there was not room enough for D. F. to add even her initials. Several correspondents "remember the old song Grandfather S. used to sing in Vermont"—it was the quaint song in "Water-Babies," which the dame of Vendale sung over the grave of Tom, the chimney-sweep turned fairy:

When all the world is old, lad,
And all the trees are brown;
And all the sport is stale, lad,
And all the wheels run down;
Creep home and take your place there,
The spent and maimed among:
God grant you find one face there,
You loved when all was young.

The Old Folks, and Young Folks, too, might read something far less interesting and useful than the whole of that famous book of Charles Kingsley, as I have just done, in verifying the quotation; Ginn's school edition is nice and cheap. (I am interested to see that Mr. Kingsley dedicates this book to his "youngest son, Greenville Arthur"; you know the boy's mother was a kinsman of Dr. Grenfell.)

The "camp-meeting hymn to tune of 'Lily Dale'" (April 26) is sent by a lady in Baltimore, who takes it from Mattison's Sacred Melodies, New York, 1859.

O, how happy are they
Who their Saviour obey,
And have laid up their treasures above;
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

Chorus: O heaven, sweet heaven,
Home of the blest,
How I long to be there,
All its glories to share,
And to lean upon Jesus' breast.

Mrs. E. of Cleveland, O., sends a similar hymn, with same chorus:

There is a glorious world above,
Where sorrow is unknown;
A city bright, a land of love,
Formed for the good alone.

Others connect the "Lily Dale" chorus with "Title Clear," with "How happy every child of grace," and "We speak of the realms of the blest." L. S. C., Portland, Ct., says he once heard it sung finely at the "Hatfield camp-meeting" by an old soldier whom he thinks I knew as a boy!

Mrs. MacLean

The Campaign of Testimony*

IX. The Spirit of the Witness in Alliance with the Spirit of God

BY PROF. EDWARD I. BOSWORTH

1. *Preliminary definitions.* In this lesson certain terms constantly recur an understanding of which is essential to an understanding of the thought of the paragraph. These are "flesh," "spirit," "sin," "life," "death," "in Christ."

Paul conceives of personality as consisting of both flesh and spirit. The *flesh* is the part of a man that imperiously demands the gratification of its own desires. The selfish instinct dominates it.

The *spirit* is that part of the personality that aspires to high things and whose dominating principle is unselfishness. Sometimes in this lesson it is difficult to determine whether the divine Spirit or the human spirit is meant in a given case. The flesh and the spirit are opposed to each other in the personality. "The flesh lusteth against the spirit and the spirit against the flesh, for these are contrary to one another." [Gal. 5: 17.]

Sin consists in giving up the personality to the control of the flesh or the selfish principle. It is hostility to God [v. 7], who steadily demands that men be unselfish like himself.

The effect of sin or selfishness is *death*. Death is a blight upon the whole of a personality. As it appears in the spiritual part of a personality it consists in estrangement from other spirits, from God and men; as it appears in the body it consists in the dissolution of the physical system that we commonly call death. In both cases it is the failure to respond properly to environment, spiritual or material. He who insists upon living the selfish life necessarily cuts himself off from all friendship with God and men, for friendship and selfishness are contradictory terms. He who has no friendships and makes no friendly response to his spiritual environment has no life.

Life is the opposite of death. It is the proper response of an organism to its surroundings. When the whole personality is controlled by its spiritual or unselfish principle the personality responds with love to God and men and the spirit lives. The body, to be sure, still dies, but to him whose spirit has begun to live there is promised a better body, so that the entire personality has life.

In Christ is a phrase which describes the close fellowship, or intimacy, that exists between Jesus Christ and the man who in faith has yielded himself to the control of Jesus Christ as Lord.

2. *Principal statements.* Having sought to ascertain the meaning of these terms, it is possible to try to understand the significance of the principal statements in which they occur. In 7: 7-25 Paul has described the condition of the man left to himself and the law of God. The spiritual or unselfish part of him recognizes the righteousness of the law and aspires to meet its demands, but the selfish instincts of the flesh sweep the personality away into bondage to the selfish habit and into despair [7: 23, 24]. In chapter 8 the case of the man who has committed himself in obedient faith, not to a law but to a mighty person, Jesus

Christ, is considered in contrast with the dark picture presented in chapter 7.

(1) [vs. 1, 2.] The man "in Christ" is freely forgiven for his past sin. The despairing sense of condemnation is gone. The control of the life-giving Spirit of God has displaced the control of the selfish flesh that resulted in death.

(2) [vs. 3-9.] Not only is his past sin forgiven, but provision is made for preventing a repetition of the past in the future. This provision is the alliance of the human spirit with God's Spirit. The human spirit in chapter 7 found itself unable to realize its aspirations and enforce its unselfish desires because the selfish flesh was too much for it; but now, after committing itself to Jesus, it has received the mighty re-enforcement of God's Spirit, and in this alliance it is able increasingly to have its way in the domain of personal life. There will still be struggle and sins, but no permanent defeat, no more "captivity." The crisis in the battle is past. Re-enforcements have arrived on the field which assure victory, though there will be hard fighting all the rest of the day.

The law could only stand over against the personality and command. This never produced righteousness because the selfish flesh would not obey, but now the man is inspired and strengthened by a personal friendship with Jesus Christ, who came into our kind of existence and established a saving relationship with us that has condemned sin to be deprived of its dominion over us [v. 3]. The ideal which the law presented, but could never realize, is realized in us now that we follow the dictates of our spiritual natures re-enforced by the Spirit of God [v. 4]. The result of this is that we are brought into the unselfish, friendly relationship to God and men that constitutes life. That separation of the personality from God and man which was necessarily involved in selfish living, and which constitutes death, has ceased [vs. 6-9].

(3) [vs. 10, 11.] This alliance of the human spirit with God's Spirit not only brings the personality into that harmonious relationship to God and men that constitutes life for the spirit, but it also guarantees a resurrection body. What the divine Spirit did for Jesus' body will be done for the bodies of all the friends of Jesus. The death that results from sin is thus overcome in both spirit and body.

(4) [vs. 12, 13.] These sentences constitute a parenthetical exhortation to avail one's self practically of the re-enforcement afforded by God's Spirit. We are now able to keep the selfish instincts of the flesh from expressing themselves in conduct and must do so.

(5) [vs. 14-17.] As many as are thus allied with God's Spirit are really sons of God and ought, therefore, now to feel and live like sons of God and to hope for the things in the future that such a Father may be expected to bequeath to his children. This future inheritance we shall share with Jesus Christ. We shall inherit an endless career of achievement in fellowship with him.

* Comments on the International Sunday School Lesson for May 31. Text, Rom. 8: 1-14.

Closet and Altar

THE PRAYER OF INTERCESSION

Pray one for another. . . . The effectual fervent prayer of a righteous man availeth much.

Unless we pray for others, we are lacking in that spirit in which alone we can pray hopefully for ourselves, and we are living in neglect of a prime duty to God's dear ones who need and deserve our prayers.—Trumbull.

I have been helped by praying for others; for by making an errand to God for them, I have gotten something for myself.—Samuel Rutherford.

Our Lord inaugurates his intercessional office by a prayer for his murderers? *Father, forgive them, for they know not what they do.* He is the Son of God and He speaks in the fullness of this covenant relation. It is not merely a prayer—but the prayer of the Great Intercessor, which is always heard.—Henry Alford.

Our love must make long marches, and our prayers must have a wide sweep. We must embrace the whole world in our intercessions.—C. H. Spurgeon.

I cannot tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pressure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

Perhaps, just then, my friend had fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Dear, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray.

—Marianne Farmingham.

We need the Lord's Prayer, with its sense of brotherhood. We also need that other form of words Christ taught—prayer that the Lord of the harvest would send forth laborers into his harvest.

Father in Heaven, forgive me that in hours of trial I forget the needs of others in asking Thee to meet my own necessities with good. For Thou hast taught me to love my neighbor as myself and founded my best joys on the true brotherhood of man. Remember all whom Thou hast loved and whom Christ came to save—the sick, the sorrowing, those who are cast down in thought of sin or greatly tempted. Help us all to overcome by the indwelling of Thy power. Remember those whom Thou hast given me in special love. Though I am often helpless in their time of need, I trust them to Thy unforgetting care. Cure me of selfish will that I may enter in to the communion of Thy fellow-workers on the earth, where all are children and Thy love provides. In the name of the blessed, interceding Christ. Amen.

New Hampshire Congregationalists Meet

Newport, set like a gem in the Sunapee Valley, received the more than 200 delegates into its cheery homes and spacious auditorium, with gracious hospitality, cordially proffered and diligently secured by Rev. James Alexander. The deliberations of this Granite State body were fitly characterized by strength and practicality; and though Corbin Park, with its aggregation of buffalo, and blue Lake Sunapee, with its border of silver birches, were strong counter-attractions, the program held close interest.

The moderator, Rev. W. L. Anderson, whose voice dominated the sessions throughout, never faltered in his delicate task of guarding the rights of prospective speakers, and with courteous inflexibility kept the proceedings strictly within schedule time. His opening address, a model of clearness and brevity, was a fine preparation for a program devoted to problems of social life. He considered The Influence of Christian Congregations in the Development of Society. While recognizing the two-fold function of the preacher, the representative and the prophetic, he urged the revival of the preaching congregation, which shall not only react upon the preacher through feeling and conviction, but by word and act and influence shall pervade and regenerate society.

The sermon on Immortality by Rev. E. W. Bishop, furnished a perspective for the current practical subjects to follow; for how can man live worthily here except with a view to the hereafter? To Job's question, "If a man die, shall he live again?" the preacher drew from revelation and reason, from faith and logic, a ringing Yes.

Rev. James Alexander gave the Narrative of the Churches. The responses to his skillful questioning on membership, conditions and features of church work, the books read by ministers and the dominant note in preaching, inwrought with his native sense and imagination and presented in highly original form, constituted a fascinating and profitable study. Natural conditions are sufficiently discouraging, due to depopulation by death and removals, elimination of children and young people from the native stock, and the accession of foreign elements. But the loyalty of the ministers to the facts and truths of Christianity, their deep and unaffected piety, the breadth and strength of their intellectual diet, the enterprise and thoroughness of their work, make the warfare strenuous and honorable, and their measure of well-earned success large in significance.

The report of the statistical secretary, Rev. S. L. Gerould, was faithful and discriminating, glossing over no deficiencies, yet recognizing the elements of quality, influence and permanence which elude the mathematician and transcend figures. Most of the statistics appeared on the last state page. Enough to add that church membership and Endeavor work have lost, while Sunday schools and benevolences have gained. The loss in church membership is more than counterbalanced by revision of rolls; that in Endeavor Societies may have been due to incomplete returns. The membership of Sunday schools has been swelled by including for the first time the Home Department; and the gain in charities is largely due to a gift of \$20,000 to Phillips Academy for a building, from a member of First Church, Exeter.

The subject, An Ideal Sunday, was opened by Rev. B. W. Lockhart, who defined the state-ideal as limited to what can reasonably be compassed by legal enactment. The state should guard the Sabbath as a day of rest; should seek to open opportunities for education; and to these ends should close, so far as possible, those institutions which debase. The Church's ideal is a day of worship, of spiritual edification and inspiration; and the

individual Christian's ideal is service: to promote welfare through the greatening of the spirit of man.

Rev. H. A. Blake viewed Sunday as a means of satisfying the permanent needs of man. It brings rest to the body and life to the spirit; gives man the opportunity of nourishing his own higher life and ministering to the higher needs of those around him; and affords a chance to lay the foundations of the church of the future.

Rev. M. D. Bisbee reported a broadening of religious life at Dartmouth College, centering in the vesper services led by President Tucker.

Dr. Cyrus Richardson, in treating Civic Consciousness, presented an elaborate study of the principles underlying Christian citizenship, and applied them to existing conditions in state politics. He was heard with keen interest, and in discussion Rev. L. H. Thayer confirmed his charges of political corruption, asserting that the Boston and Maine Railroad owns New Hampshire and largely controls its legislative proceedings; and urging ministers so to instruct their people in the ethics of politics that the principle of democracy shall be preserved.

THE BENOVOLENT SOCIETIES

Rev. G. A. Hood, by statistics representing various parts of the country, showed how vital to the success of a church is a house of worship; and Secretary Judson Smith of the American Board made an impassioned plea for smitten China, especially the Shansi Mission, where a group of missionaries were martyred. An ideal successor in the work, an Oberlin graduate, has offered his services, but there are no funds to send him. Dr. W. H. Bolster made an effective plea for the Ministers' and Widows' Charitable Fund.

The New Hampshire Cent Institution and Missionary Union was fortunate in securing as speaker Mrs. C. M. Lamson, successor to Miss Child as editor of *Life and Light*. She brought long experience and rare spiritual intuition to bear upon the problems of materialism, selfish wealth and immigration, finding their solution in a patriotism founded on helpfulness, as expressed in the religion of Jesus.

The New Hampshire Home Missionary Society, through Secretary Hillman, reported a prosperous year, \$34,943 having been received, of which \$19,211 went to the New York headquarters. Several new missions had been opened, work in behalf of the Greeks at Nashua and of the Norwegians at Dover commenced; also for the lumber camps in conjunction with the Maine Missionary Society. The reports centered in the idea of An Advance Movement to include the employment of one or more general missionaries in the North, as earnestly advocated by Rev. E. P. Drew; a ringing call to the young people of the churches fully to identify themselves with this enterprise, voiced by Rev. Thomas Chalmers; and an acceptance of the recommendation of the Committee of Fifteen in the interests of the national society. Rev. William B. Hague gave a picturesque description of the border work in the Magalloway region.

BUSINESS

Committees were appointed in the interest of Denominational Comity, Church Incorporation—this on recommendation of the statistical secretary—and the removal of objectionable features in connection with state fairs.

The association declared its unqualified opposition to the saloon and appealed to all citizens to vote No on May 12.

The constitution was amended to provide for holding the annual meeting in May, rather than in the fall, as formerly. The next meet-

ing will be held at Berlin, with Rev. Lucius H. Thayer of Portsmouth as moderator.

THE CLOSING SESSION

On the Demand for a New Social Ethic, Rev. George H. Reed of Concord urged discriminating, unprejudiced and sympathetic study of socialism. The minister must not advocate methods which have yet to be tested but must manifest and promote the spirit of perfect fairness. The demand is for a larger sense of responsibility on the part of the employer and a spirit of fidelity on the part of the wage earner.

Socialism was further discussed by Rev. J. E. Whitley of Penacook, who from experience and observation in a manufacturing village, effectively presented a many-sided view of social and economic conditions.

The closing address was intrusted to one of the youngest ministers, Rev. C. L. Storrs, who modestly outlined a broad, simple, yet lofty conception of The Prophetic Office of the Church which showed that he possessed certain essentials of the true seer.

The last two speakers, with Evans of Northampton, Drew of Keene, Beard of Durham and Bishop of Concord, belong in a group of young preachers of whom the state may well be proud, worthy to succeed the maturer men who in the last few years have done so much to raise the standard of the New Hampshire ministry.

L. E. K.

Nuggets

We need a new ethic more than a new economy.—*Rev. G. H. Reed.*

We need to pray more, although we say enough prayers.—*Rev. C. L. Storrs.*

The creation was never finished; and it is man who rests—not God.—*Rev. B. W. Lockhart.*

The Church must uphold man's right to rest in order that he may have a body to uphold its spirit.—*Rev. H. A. Blake.*

A Sunday law which public opinion does not support is of no value, no matter how intrinsically good it may be.—*Mr. Lockhart.*

Practicality is the spirit which recognizes and grasps the moral opportunity present in every phase of life.—*Mr. Storrs.*

Don't appoint your minister as clerk. . . . I have found that in our country churches, as a rule, a bright woman makes the best clerk.—*Secretary Gerould.*

Through the persistency of life the highest capacities of the worm have been satisfied. Shall God keep faith with the worm and cheat you and me?—*Rev. E. W. Bishop.*

The Church must pour itself out into streams of influence, rather than keep itself dammed up in an ecclesiastical pond, into which men may come for refreshment.—*Rev. H. A. Blake.*

Wherever the pulpit has parted from the living faith of the people, or the people have ceased to illustrate the ideals of life for which the pulpit pleads, there is a loss of influence upon the community.—*The Moderator.*

We are finding a better way of measuring spiritual quality and religious success than by the use of decimals. Indeed, instead of a fight for figures, some pastors have been seeking strength through elimination.—*Rev. James Alexander.*

True prophets of God unquestionably these New Hampshire ministers are; and if . . . they have not achieved the results they desire, it is less the fault of the message they bring and the personality behind it than to conditions over which they have no control.—*Mr. Alexander.*

Our task is to teach wisely, to hear patiently and with open mind, and thereby to re-establish in its fullness of power the preaching congregation. Beyond question the preaching which confesses the living faith of a group of Christian people is the chief of social forces.—*Mr. Anderson.*

The message of evolution is that capacity shall sometime meet with its full development. The highest possible shall some day become the highest

Continued on page 713.

The Literature of the Day

Some New Nature-Books

It is a good sign that the public demand for outdoor books shows no sign of abating. The field is too rich to have been

noticed at once the admirable way in which photography has been called in to aid description and will linger over the beautiful photographs of the book. Description and literary illustration put the searcher for knowledge in touch with the human associations of the plants. The book is intended as a supplement, rather than a substitute for the botanies, with fuller descriptions than they have room for; and it offers, also, special help to the ornamental gardeners and makers of parks. It includes, for this purpose, many of the best of the hybrid and imported shrubs. The work presupposes some knowledge of botany and the relations of plants. The beginner will find himself provided with abundant information, but there is no key to help him in the search for an unknown shrub.

From the garden Mr. Weed brings us into the house with beautiful examples of the arrangement of flowers. Some of the best pictures of the book* have already appeared in our columns. It should help in teaching the American people respect for the blossoms they so often crush into shapeless masses and something of the possibilities of beauty in a simpler arrangement. Nor need Mr. Weed's lessons be lost on readers who have not his store of varied bowls and vases at command. It deserves a wide circulation for the beauty of the illustrations as well as for the helpful good sense and good taste of the text.

The sportsman's delight in killing, and his regret that too much killing has reduced the life that paid tribute to his gun, are mingled in *The Water Fowl Family*.† The writers carry over to us much of the gunner's delight in the life of the wild birds and in the hardships and labors necessary to get within shot of them. The families of the wild water fowl are described in a thorough and interesting way, with spirited illustrations, and there are plenty of enthusiastic accounts of sporting experience. As many of the varieties described seem to be on the short road to extinction, it is well to have so sympathetic an account of their life and so strong a plea for better protection to the survivors.

Mr. James Buckham's *Where Town and Country Meet*‡ is in quite another and what we may call a meditative mood. Its short chapters—each one a transcript, or a summary of personal experience out of doors—introduce us to the world of woods and fields as the nature lover sees it. Mr. Buckham confesses to being an enthusiastic fisherman, but the smell of gunpowder is not in his book. Its papers

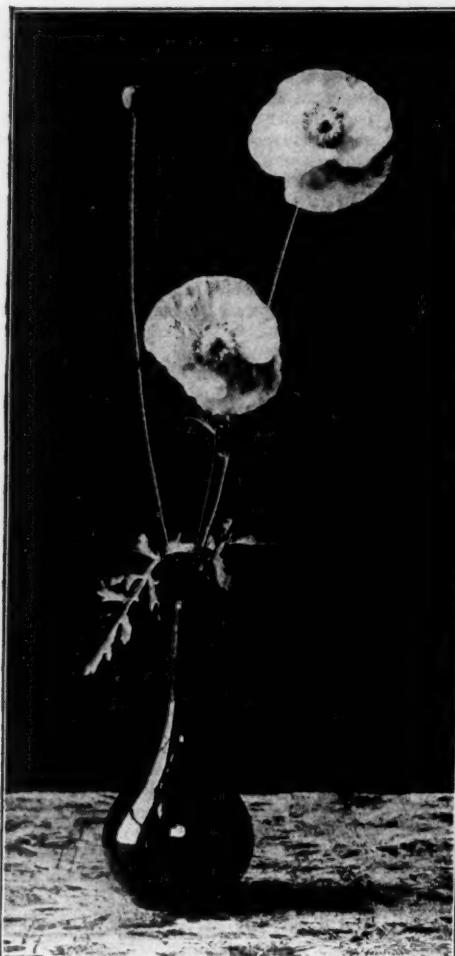
have given pleasure to many readers in their first printing in the periodicals; they will give pleasure to many more in their collected form.

Mr. Batson's book* belongs to English country gardens and the humorous side of English life. Its plan follows the calendar, mingling advice for the season with personal impressions and observations. In the illustrations nature plays a lesser part than human nature, but there is much sound advice for gardeners, which Americans will either neglect, as inappropriate to their own conditions, or transpose to suit them. Those who like a judicious mingling of outdoor life, love and humor, will enjoy the leisurely pages of the book.

Miss Going has gathered great store of interesting or curious learning about trees and their associations. She gives us science, mythology, popular superstition and opinion in a book† which one can only, in a wholly pleasant sense, call gossipy. No nature lover can read it without adding to his knowledge of his neighbors. The illustrations are descriptive, but many of them have a high degree of beauty as well.

BIOGRAPHY

Mazzini, by Bolton King. pp. 380. E. P. Dutton & Co. \$1.50 net. Joseph Mazzini was one of the greatest of our modern prophets. He was an agitator rather than a statesman, and one reading his biography cannot but be impressed with the resemblance between him and Wendell Phillips, though the New Englander lacked the passionate mysticism of the Italian. Mazzini dreamed the dream of Italian nationality, and although the sword of Garibaldi and the sagacity of Cavour wrought out something very different from his vision, yet the splen-



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From *The Flower Beautiful*

WHITE SHIRLEY POPPIES IN A RED BROWN VASE

exhausted by the earlier leaders in the work, and we are now getting the benefit both of perfected studies in helpful interpretation and illustration and records of the personal history of those who have been among the pioneers in study.

To this latter class belongs the mingled autobiography and nature study in William E. D. Scott's *Story of a Bird Lover*.* The author is the curator of the natural history collections in the museum of Princeton University and has traveled widely for exploration and collection in the service of the university. His book is varied in its interest, giving us records of discovery and pictures of different parts of America as they appeared to the eye and thought of a first-class naturalist. Mr. Scott is a man worth knowing for himself and the reader lays the book down with an abiding interest in his work and both the fulfilled and unfulfilled aims and ambitions which are so simply and interestingly set before him.

For the shrubs of eastern North America Miss Keeler has given us a practical and convenient handbook.† The reader

are mingled in *The Water Fowl Family*.† The writers carry over to us much of the gunner's delight in the life of the wild birds and in the hardships and labors necessary to get within shot of them. The families of the wild water fowl are described in a thorough and interesting way, with spirited illustrations, and there are plenty of enthusiastic accounts of sporting experience. As many of the varieties described seem to be on the short road to extinction, it is well to have so sympathetic an account of their life and so strong a plea for better protection to the survivors.

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* *The Story of a Bird Lover*, by William E. D. Scott. pp. 372. Outlook Co. \$1.50 net.

† *Our Northern Shrubs*, by Harriet L. Keeler. pp. 521. Charles Scribner's Sons. \$2.00 net.

* *The Flower Beautiful*, by Clarence Moorees Weed. pp. 137. Houghton, Mifflin & Co. \$2.00 net.

† *The Water Fowl Family*, by Leonard C. Sanford, L. B. Bishop and T. S. Van Dyke. pp. 508. Macmillan Co. \$2.00 net.

‡ *Where Town and Country Meet*, by James Buckham. pp. 241. Eaton & Mains. \$1.00 net.



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From *The Flower Beautiful*

COMET ASTERS IN A BAMBOO WALL-HOLDER
dor of his political ideals, and the imposing grandeur of his personal character will give Mazzini increasing fame. Bolton King has

* *A Book of the Country and the Garden*, by H. M. Batson. pp. 320. E. P. Dutton & Co. \$3.00 net.

† *With the Trees*, by Maud Going. pp. 335. Baker & Taylor Co. \$1.00 net.

brought out the different aspects of this inspiring man in a very readable way.

Horace Greeley, by Wm. A. Linn. pp. 267. D. Appleton & Co. \$1.00 net.

Mr. Linn was one of the Tribune staff and writes of his former chief from close personal acquaintance, but with a remarkable repression of personal enthusiasm. He has, however, given us a well-balanced study of one of the most remarkable American careers. The business-like brevity of the book, together with its full and judicious handling of the events affecting the life of Greeley commend it, and the history of which it treats has become so much a part of the past that most of its conclusions will be accepted without question. The general public would have welcomed some further extension of the anecdotal element which clustered so richly about the powerful, but eccentric personality of Greeley.

Haydn, by J. Cuthbert Hadden. pp. 232. E. P. Dutton & Co. \$1.25.

One of The Master Musician series, edited by Frederick J. Crowest. Mr. Hadden has made good use of his materials and provided us with a delightfully readable and appreciative account of the life and character of Haydn, which in its own way is as attractive as his music. Good portraits and perfect making add to the value of the book.

Phillips Brooks as His Friends Knew Him, pp. 91. Pilgrim Press. 75 cents net.

Public demand gave occasion for gathering in a volume the contributions to the Phillips Brooks' memorial number of this paper. It is a notable tribute to the abiding influence of the great preacher and has been put in handsome form by the publishers.

FICTION

The Pagan at the Shrine, by Paul Gwynne. pp. 478. Macmillan Co. \$1.50 net.

An appropriate text for this tragedy would be, "And sin when it is finished bringeth forth death." The unconfessed sin of a Jesuit novice is the beginning and the fate marches on as unpityingly to the climax of ruin as in any of the Greek tragedies. Incidentally there is much careful and interesting description of Spanish life and a few striking love scenes. The picture of Jesuit life and methods is powerful and unflattering.

The Star Dreamer, by Agnes and Egerton Castle. pp. 375. F. A. Stokes Co. \$1.50.

A *dramatis personae* which includes a dreamy and eccentric baronet, his fantastic kinsman who is seeking a panacea, the heroine who brings comfort and life to the lonely pair, and various minor individuals, most of whom are engaged in schemes for the heroine's ruin, promises a sufficiency of the weird and the melodramatic. This promise is fulfilled in no unpleasant way, the authors' saving grace of humor preventing an overwrought effect. We cannot forbear quoting one of the malapropos sayings of the kindly rector's worthy spouse: "Model your life ever upon the Decameron, and you will never be far wrong!"

The Siege of York, by Beatrice Marshall. pp. 318. E. P. Dutton & Co. \$1.50.

A well-written narrative of events, real and imaginary, connected with the Civil War in England, culminating in the Battle of Marston Moor. The sweetly told love story is far more attractive than most things of the sort, and the picture of life is vivid and faithful.

Lord Leonard the Luckless, by W. E. Norris. pp. 291. Henry Holt & Co. \$1.50.

The publishers are authority for the statement that Mr. Norris here returned to his first manner, and the statement is quite credible. The cynical humor, the tragic gloom,

the Ibsenesque pessimism, make the book unpleasant reading and cause one to wonder what it was written for or why one should read it. The tragedy seems too petty to justify writing about it.

Walda, by Mary Holland Kinkaid. pp. 311. Harper & Bros. \$1.50.

A queer religious community, whose leaders look with contempt on marriage, have in training for a prophetess a beautiful girl who, on the eve of her coronation, finds her heart captured by a man of the world, and in spite of violent opposition, is carried away by him and married. Notwithstanding a somewhat stiff and mechanical dramatic movement the story is interesting and develops humorous situations. An actual communistic sect appears to have been faithfully portrayed.

BOYS AND GIRLS

Heroes of the Norselands, by Katharine F. Boult. pp. 211. Macmillan Co. 50 cents.

A charming number of the Temple Classics

service of the author. It is a curious anomaly of our American civilization, however, that in a book intended for school use Buddha and Mohammed may be described—but not Jesus.

Triumphs of Science, edited by M. A. L. Lane. pp. 154. Ginn & Co. 30 cents.

Valuable material reprinted from *The Youth's Companion*. Contains articles on the Atlantic Cable by Cyrus W. Field, on Astronomical Photography by Prof. C. A. Young, on the Building of War Ships by ex-Secretary Herbert, while various other interesting scientific achievements are described by recognized authorities. The plan of the book is a good one and it is well carried out.

Pearl Island, by Andrew Caster. pp. 267. Harper & Bros. \$1.25 net.

A modern Robinson Crusoe book, in which two American boys and a sailor are cast away on an unknown Pacific island. Their adventures with the living creatures and their expulsion by the volcano of the island are told with a good deal of imagination and spirit, and the boys get home at last with a fortune.

Young Explorers of the Isthmus, by Edward Stratemeyer. pp. 306. Lee & Shepard. \$1.00.

The word "explorer" of the title is to be taken with regard to the five boys and their teacher who cross the isthmus first by Lake Nicaragua and then at Panama, traversing no unfamiliar ground. The book belongs to a series and carries on the mutual relations of the boys and their travel from former volumes with promise of more to come. It will amuse and to a certain extent instruct, but we find it rather mechanical and improbable.

MISCELLANEOUS

Development of Muslim Theology, Jurisprudence and Constitutional Theory, by Duncan B. Macdonald, B.D. pp. 386. Chas. Scribner's Sons. \$1.25 net.

It is a large subject which Professor Macdonald of Hartford Seminary has treated here and in regard to which he is a pioneer in English. The identity of church and state in Muslim communities still further widens the field. Through this thicket of history, jurisprudence and theology the author leads us with remarkable skill of brevity and clearness. The book will be quite indispensable to students of Arabic and of Muslim history.

Proverbs and Common Sayings from the Chinese, by Arthur H. Smith. pp. 410. Am. Presb. Mission Press, Shanghai, China.

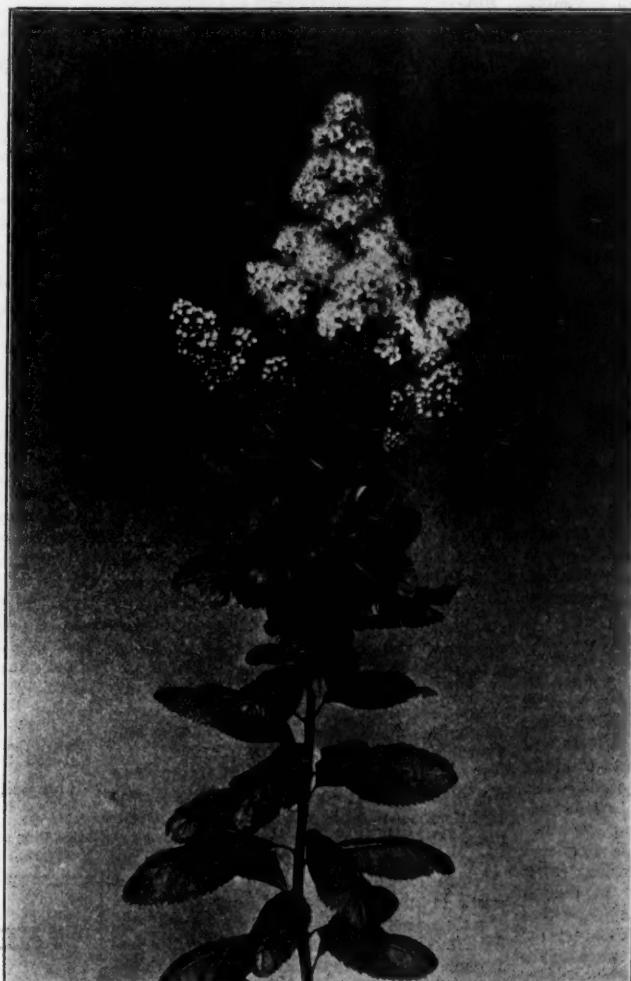
A new and enlarged edition of Dr. Smith's well-known studies of Chinese proverbs and verbal allusions. Full of interest to the student of Chinese life or language and of suggestion from the rich field of Chinese wisdom for the discriminating general reader.

Monks and Monasteries, by Alfred Wesley Wishart. pp. 462. Albert Brandt, Trenton, N. J. \$1.50 net.

A history of the monastic institution written in the historic spirit, with fairness and reasonable degree of completeness. It is of value and interest to every one who would study the development of the personal religious life. It should be especially valuable to American readers now that monastic orders in France are emigrating in increasing numbers from that country to ours. To this new edition an appendix is given on the Philippine Friars.

The Witchery of Sleep, by Willard Mayer. pp. 206. Ostermoor & Co., New York. \$2.00.

A compilation of illustrations, facts, suggestions and verse about sleep and its associations and conveniences. The pictures of historic beds and sleeping places are interesting, good taste is shown in the selections; and the book is beautifully printed and made.



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From Our Northern Shrubs

By Harriet L. Keeler

for Young People. The Norse mythology and hero-tales are retold with just the archaic flavor which suits their subject matter and which will add a spice for intelligent children—or their elders. In form and making the book is beautiful and convenient.

Talks to Boys and Girls, by Rev. Sidney Strong. pp. 128. F. H. Revell Co. 50 cents.

Modern parables for boys and girls, beginning with the religious lessons suggested by a kite. Useful, practical, interesting and full of suggestions of method for teachers and those who speak to children.

Real Things in Nature, by Edw. S. Holden, Sc. D., LL. D. pp. 443. Macmillan Co.

A reading book of science for boys and girls, which in an interesting way brings before them many of the practical methods, discoveries and conclusions of modern science. It is fully illustrated and contains material for numerous experiments. The clear arrangement and simple language everywhere give proof of the wide range of knowledge at the

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

The Order of Public Worship

I must dissent from Mr. Trow and other writers in *The Congregationalist* that (1) "ministers have given little thought to worship as an end;" and (2) that the Doxology is inappropriate at the beginning of worship." As to the first point my observation is that East and West our ministers and churches are giving much attention to the improvement of public worship. The subject has come up in one form or another in our National Councils, and the last one appointed a committee to prepare a Manual of Worship. I have found in many of our cities and large towns, and even in small places, noteworthy advance in this respect in the last few years.

As to the second point: I have given considerable attention to the arrangement of an order of public worship that should develop the worship spirit from the start. In city churches where people are dependent upon street cars some late comers there must be. Now they must be seated while some part of the service is going on. No time is quite so good as that during the singing of a hymn, or, if you please, the Doxology. The organ prelude has its function and it is effective to a high degree, but its usefulness depends largely upon the organist. Worship naturally begins with thanksgiving and praise. It finds expression most easily in familiar and dignified song. People become accustomed to and welcome the notes of Old Hundredth. They rise to sing it. The music itself is a preparation—the best preparation for entering upon the service. The Doxology or its equivalent is more conducive to devotion than the minister's voice. The prelude and the Doxology together have subdued the congregation and the pastoral salutation (properly responsive) and the invocation naturally follow.

Permit me to add an order which I have used for six months with general satisfaction. This order is varied often enough to avoid monotony. I am using with marked success a Vesper Service for the evening. It is quite liturgical, though simple. It will be noted in the subjoined order that the long prayer is divided into several short ones. There are decided advantages in this feature: (1) it grips the attention of the audience because it is specific; (2) it is short and is therefore accorded better attention; (3) it is an advantage to the minister in that it disciplines him in the art of condensation and the choice of devotional diction; (4) each recurring prayer deepens the worship spirit, and if these short prayers are rightly adjusted to other parts of the service the effect is cumulative. The influence upon the congregation is marked. Both minister and people are uplifted.

MORNING ORDER OF WORSHIP

CALL TO WORSHIP. Organ.

DOXOLOGY. (People Standing.)

SALUTATION. (People Standing.)

Min.—I was glad when they said unto me, Let us go into the house of the Lord.

Peo.—Our feet shall stand within thy gates, O Jerusalem.

Min.—How amiable are thy tabernacles, O Lord of hosts.

Peo.—Blessed are they that dwell in thy house; they will be still praising thee.

All.—O, come, let us worship and bow down.

PRAYER OF INVOCATION. (People standing.)

SANCTUS. (All Standing and Uniting).

Holy, Holy, Holy, Lord God Almighty!

Early in the morning our songs shall rise to Thee.

Holy, Holy, Holy, merciful and mighty,

God in three persons blessed Trinity. Amen.

RESPONSIVE LESSON. (People Seated.)

CHOIR SELECTION. (People Seated.)

PRAYER OF THANKSGIVING. (Amen by Choir.)

HYMN. (People Standing.)

SCRIPTURE LESSON.

PRAYER OF PETITION. (Amen by Choir.)

OFFERTORY. (Soft organ and sentences by minister.)

CHOIR SELECTION.

THE PREACHED WORD.

PRAYER FOR BLESSING ON THE WORD.

HYMN. (People Standing.)

PARTING PRAYERS.

Min.—We beseech Thee, O Lord, that it may please Thee to bless and keep all thy people.

Peo.—That it may please Thee to have mercy upon all men.

Min.—That it may please Thee to give to all thy people increase of grace to hear meekly thy word, and to receive it with pure affection and to bring forth the fruits of the spirit.

Peo.—That it may please Thee to give us an heart to love Thee and fear Thee, and diligently to live after thy commandments.

Min.—That it may please Thee to give us true repentance; to forgive all our sins, negligences and ignorances and to endue us with the grace of thy Holy Spirit to amend our lives according to thy Holy Word.

Peo.—We beseech Thee to hear us good Lord.

GLORIA PATRI.

BENEDICTION.

POSTLUDE. Organ.

Minneapolis, April 27. G. S. ROLLINS.

Christian Endeavor in Vermont—a Rejoinder

In the *Congregationalist* for April 23 exception is taken by an officer of the United Society to my assertion that in Vermont "the strength of Christian Endeavor is now mainly in the smaller towns." I think Mr. Shaw's statistics cover too short a time to be really enlightening. I have made a comparison between the Christian Endeavor figures in the Year-Book of 1893 and those that will appear in the Year-Book of 1903. I have taken all the cities in the state, and the largest villages in which Congregationalism is strongly represented: Barre, Bellows Falls, Bennington (two churches), Brandon, Brattleboro (two churches), Burlington (two churches), Fairhaven, Hartford, Island Pond, Middlebury, Montpelier, Newport, Pittsford, Randolph, Rutland, St. Albans, St. Johnsbury (two churches), Springfield, Swanton, Vergennes, Windsor and Woodstock. These twenty-six churches reported 2,181 C. E. members in 1893 and 1,326 in 1903. Only three of the twenty-six show a gain in the ten years. In one, there is now no society, and in two others the young people's organization does not bear the C. E. name, though the membership is included in the printed figures. For the whole state the membership decreased in the ten years from 7,032 to 6,117, though the number of societies increased from 156 to 163. I submit that here is a fair amount of proof of the proposition from which Mr. Shaw dissents.

May I say that hostile criticism of Christian Endeavor was the farthest from my thought? I know that in many of our smaller towns the C. E. societies are doing most excellent work. This is certainly true of the society in my own church, of which I am glad to be a member. I yet believe that the fact is as given in the original article, and that it is in every way desirable that all facts bearing on the work of our churches should be made known.

JOHN M. COMSTOCK.

No Compensation for This Wrong

In his Snap Shots of the South, recently published in *The Congregationalist*, Rev. Edwin H. Byington does such injustice to the truth as well as to the Negro himself that I cannot forbear to ask space for a brief word of protest.

Mr. Byington sees in the moral degradation of the Negro race by criminal miscegenation "the brightest hope in this problem" because "the pure African differs so from us by nature that it would take generations, perhaps centuries, for him to absorb the spirit of our Anglo-Saxon life, adapt himself to it and become a factor in our civilization. The one ground for hope is that he has enough Anglo-Saxon blood in his veins to receive an Anglo-Saxon education, adapt himself to an Anglo-Saxon life and become a genuine and valuable citizen."

It seems necessary only to call attention to the evident unreasonableness of the theory and its inconsistency with the Christian religion. If God, whom Paul declares to have made of one blood all nations, has made the African so blind by nature that he must stand in the blazing light of Anglo-Saxon civilization many centuries before he can discern it; or if he has made the blood of this less fortunate species so thick that it must be sufficiently diluted with that of some other race before he can take on that civilization which we believe to be the rightful heritage of mankind regardless of race, then God did a very poor job when he created this type of man.

If Mr. Byington believes that amalgamation will solve the race problem, let him frankly advocate that marriage which is honorable among all men, rather than attempt to show that the sin from which the Negro race has suffered and is suffering most today can bring forth any other fruit than sin, or be rewarded with any other wages than death. It is undeniable that sexual immorality, the curse of this people, is most rampant among the children of Anglo-Saxon sin. If this is what this royal blood is to do for us we would prefer not to have it in our veins. If we of African blood can have the Anglo-Saxon civilization only at the sacrifice of our moral character and our racial integrity, we do not want it.

WILLIAM N. DE BERRY.

Springfield, Mass.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO
FRONTIER WORKERS

Miss Freeman, Wellfleet \$2.00
Rev. C. S. Thayer, Hartford, Ct. 2.00

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

The Carleton Inauguration

Bright skies, a city in brilliant holiday garb, a procession including Governor Van Sant, President Northrup and other men notable in the civil, educational and ecclesiastical life of the Northwest, academic robes gay with college colors—these were outward characteristics of the inauguration of Rev. William Henry Sallmon as president of Carleton College and the closing of thirty-three years of notable service by President *emeritus* James W. Strong.

After the reception by the presidents at Gridley Hall the company marched in academic procession to the Congregational Church for the services of in-



auguration. A hymn written for the occasion by Prof. George Huntington was sung. The welcome of the trustees, given by Dr. Irwin Shepard, emphasized the value of the small college and gave into President Sallmon's keeping the material and spiritual interests of Carleton. Professor Lyman voiced the welcome of the faculty, dwelling upon the synthesis of truth and life as found in the ideals of this Northfield of the West. Albert J. Nason, a recent graduate, spoke the welcome of students and alumni.

Pres. Cyrus Northrup brought cordial greetings from the State University, eloquently pictured the difficulties and privileges of a college president and rejoiced over the growing fellowship and the spirit of amity among colleges.

The secretary of Yale University, Anson Phelps Stokes, Jr., brought the greetings of President Sallmon's *Alma Mater*. He dwelt upon the distinction between a college and a university. A university is to produce a specialist; a college is to produce a man. For Carleton there is the opportunity of the college—the making of men who shall build the professions upon the attainments and character obtained here.

In his inaugural address the newly installed president avowed the attraction he felt toward student life and outlined specifically the material needs of the college—buildings, increased endowments and enlarged salaries. A present standard of \$1 million was suggested. He also referred in virile fashion to the commanding position of the modern president, his relation to trustees, faculty, students, alumni, the community and churches. A pleasant feature of the address was an appreciation of President Strong, who offered the installing prayer for his successor. Tree-planting, a reception, an illumination and jubilations by the student body concluded a memorable day. President Sallmon has already won the loyalty of the student body and the support of friends of the college.

R. P. H.

A New Pastor in Indianapolis

Rev. C. H. Crum, D. D., who has recently resigned the pastorate of Beacon Hill Church, Kansas City, has accepted the call of North Church, Indianapolis, was a native of York State and worked on a farm until well on in his teens. His mother died in his early childhood, and he lived with distant relatives. Starting life for himself with no money or wealthy friends, by teaching school he earned money to secure his education. Hearing of Oberlin, he spent nine years there, excelling in each department.

Beginning his ministry in the wilds of northern Michigan, he founded First Church, Traverse City; then for a number of years engaged in teaching. Four of these years were spent in Pittsburgh, Pa., as professor of Latin and Greek in the Central High

If Tired, Restless, Nervous, take Horford's Acid Phosphate. It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

School. Here he was put back in the pulpit by Plymouth Church, which he had previously supplied for five and six months respectively. Thence he was called to a series of successful and extended pastorates, first at Antwerp, N. Y., then with the Presbyterian Church of Gloversville, N. Y., and later with the Congregational churches of Winona, Minn., First Church, Terre Haute, Ind., and Beacon Hill Church, Kansas City. In 1891 Olivet conferred on him the degree of Doctor of Divinity.

His ministry has been characterized by an earnest evangelical spirit. There was a revival at Terre Haute, a considerable religious awakening with many conversions at Gloversville, and powerful revivals at Antwerp and Winona. At Terre Haute and Winona churches of less than 300 members were increased to 400. At Winona two chapels were built, in one of which Second Church was organized. Also at Terre Haute the prospering church built a second church. At Beacon Hill, in the face of difficult conditions, he has gathered a substantial body of people of excellent spirit. The basement of the new church building, costing \$10,000, has been built, and its fine rooms are being used for work and worship.

Dr. Crum is a man of fine temper, and of great vigor and mental power. Kansas City bids him good-by with lingering regret.

J. P. O.

A Dedication in Central New York

Congregationalism's adaptability to meet the religious needs of a churchless community has been shown anew in the recent dedication at Herkimer. For thirty years a Sunday school has been held in the schoolhouse with varying success, and occasionally preaching services have been sustained.

Continued on page 710.

That Tired Feeling

Is a Common Spring Trouble.

It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure.

It's a warning, too, which only the hazardous fail to heed.

Hood's Sarsaparilla and Pills

Remove it, give new life, new courage, strength and animation.

They cleanse the blood and clear the complexion.

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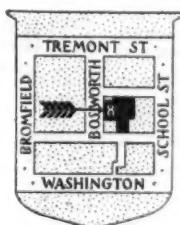
"I felt tired all the time and could not sleep. After taking Hood's Sarsaparilla a while I could sleep well and the tired feeling had gone. This great medicine has also cured me of scrofula." Mrs. C. M. Root, Gilead, Ct.

Hood's Sarsaparilla promises to cure and keeps the promise.

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Notice that the uprights in this bedstead are much heavier than on any inexpensive design. The filling is correspondingly large. The mounts and huskings are different from the usual order. The sockets are trimmed with massive collars. The casters are twin-wheel with steel axles.

Everything bespeaks the expensive bedstead. Yet the price, for the reason mentioned above, is exceptionally low.

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A Dedication in Central New York

[Continued from page 709.]

Episcopal, Methodist and Presbyterian ministers having occupied the field. Last October Rev. W. C. Cramer of Westmoreland, the adjoining town, accepted an invitation to preach Sunday afternoons, and advised the people to build a church. The idea was enthusiastically received. One man who declared, "We have been heathen long enough," backed up his conviction by giving a good building lot and a hundred dollars to start with, making other substantial gifts as the movement progressed.

The dedicatory exercises were thoroughly enjoyed. The sermon was by Rev. George C. DeMott of West Winfield. Dinner was then served, and it would be safe to assert that no larger or happier crowd ever broke bread together in the whole history of the town than gathered at table. The dedicatory address was by Prof. Owen Root, D. D., of Hamilton College, brother of the present Secretary of War. A history of the movement was read, and the balance of \$115 due on last bills was raised in ten minutes. The next Sunday the pastor had the pleasure of receiving seven heads of families into the new church, while a large class of young people is already in preparation for church membership.

It is doubtful if this movement could ever have been consummated under any other than the Congregational polity. The church building is small, but adequate for the needs of this rural community. Its construction has brought the people into brotherly relations unknown before. Voluntary gifts from individuals of a carpet, pulpit and its furniture, chandelier, bell, chairs and Bible indicate the generosity of those interested. Their devotion to the faithful minister who is behind the success of the enterprise is equally marked. G. C. D.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 18, 10.30 A. M. Subject, A Preview of the General Association.

CENTRAL CONFERENCE, First Ch. Meriden, Ct., May 20. ESSEX NORTH BRANCH, W. B. M., S. Byfield, Mass., May 21, 10.30 A. M.

MASSACHUSETTS HOME MISSIONARY SOCIETY, annual meeting, Great Barrington, May 20, 2 P. M.

PRESBYTERIAN GENERAL ASSEMBLY, Los Angeles, Cal., May 21.

ATLANTA CONFERENCE, Atlanta, Ga., May 26.

Y. M. C. A. CONFERENCE FOR COLLEGE STUDENTS, Gearheart, Ore., May 29.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Providence, R. I., June 2-4.

BENNINGTON COUNTY CONFERENCE, Peru, Vt., June 2.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Pilgrim Hall, Boston, Mass., June 10.

CHRISTIAN WORKERS' CONVENTION, Moody Bible Institute, Chicago, June 23-30.

SOUTHERN YOUNG PEOPLE'S MISSIONARY CONFERENCE, Lookout Mountain, Tenn., July 1-8.

NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 6-10.

NATIONAL CONVENTION OF Y. P. S. C. E., Denver, Col., July 9-13.

INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28-Sept. 2.

ADDISON COUNTY CONFERENCE, Vergennes, Vt., May 26, 27.

SPRING STATE MEETINGS

Illinois.	Evanson,	May 18
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
South Dakota,	Mitchell,	May 19-21
Iowa,	Clinton,	May 19-23
Rhode Island,	Providence,	May 26-27
Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

Marriages

The charge for marriage notices is twenty-five cents.

MERROW-BROOKS—In Alfred, Mo., at residence of bride's parents, May 6, by Rev. E. C. Drisko, Edwin Hall Merrow of Cambridge, Mass., and Annie McMillan Brooks, daughter of Deacon C. B. Brooks of Alfred.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COUSENS—In Newton Center, Mass., April 29, Beulah F., widow of Horace Cousens, aged 84 yrs., 3 mos.

PARKER—Entered into rest, from her home in Cambridge, Mass., April 29, after an illness of only five days, Abigail Blais, beloved wife of Rev. Leonard S. Parker, D. D., aged 85 yrs.

For all thy saints, who from their labors rest,
With Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest!

ARMSTRONG & McELVY	Pittsburgh.
BEYMER-BAUM	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
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BRADLEY	
BROOKLYN	New York.
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
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JOHN T. LEWIS & BROS CO	Philadelphia.
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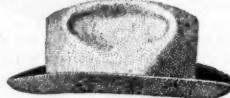
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In soft, rough finish. Colors: Gray Mix, Brown Mix, and Black Mix.



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In smooth finish. Colors: Black, Brown, Maple, Steel and Pearl.

Either of these hats sent post-paid, on receipt of 50 cents in cash, postal order, or stamps. Money back if not satisfactory. We refer to the First National Bank of Middletown, N.Y. We are hat manufacturers, and make the following offer to introduce these hats and our line of men's, boy's and women's hats in every town in the United States. Send for catalogue.

MIDDLETON HAT COMPANY,
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SPECIAL INVESTMENT NOTICE.

A gentleman of some means, a resident of New York, writes that he has placed \$25,000 of his own money recently in a Preferred Stock, which is as reliable, he believes, as any bank. This investment is guaranteed to pay 7 per cent yearly.

Mr. M. states that, if people who have small amounts in savings banks, which are paying three or four per cent yearly, could be satisfied (as he is) that they are satisfied) that there are new sound investments which are as secure as any savings bank, and more profitable, he would immediately take advantage of such a chance.

This gentleman (whose name is withheld) will be very glad to send through his secretary to any person really interested the name of the stock that he has purchased, and also where same can be purchased, if such parties will enclose a two-cent stamp for his reply. Your writing to him will be confidential and you may rest assured that he will not use your name in any other connection.

Take up this matter, if you so desire, by mail only, and address your correspondence: "PRIVATE SECRETARY, F. W. M., 511 WEST 13TH ST., NEW YORK CITY."

Be sure and mention that you saw this announcement in *The Congregationalist*.

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Ivernia sails June 16, July 14.

Ultonia sails May 26, June 23; third class only.

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Among the Seminaries

HARTFORD

The most important event of these closing weeks is the change in the presidency. The seminary, the city, and the work of Congregationalism are to be congratulated that Dr. Chester D. Hartranft, who resigns as head of this institution is not to leave us. He will remain at the seminary in some capacity. His resignation, which was accepted at a meeting of the seminary trustees about three weeks ago, is the result of long deliberations and a series of events. Dr. Hartranft has felt for more than a year that it would not be best for him to continue in the office he has filled so ably for twenty-five years. Believing that there are advantages in a change of management he advised the faculty, some time ago, of his purpose to resign. For some time he has not been as vigorous as formerly, and his recent visit to Germany seems to have left him much weaker than most of his friends realized. Simultaneously with the acceptance of Dr. Hartranft's resignation the trustees voted to invite Dr. W. Douglas MacKenzie, now occupying the chair of systematic theology in Chicago Seminary, to the presidency of Hartford Seminary, and he has accepted.

Dr. Hartranft's career at the seminary has been marked by progress. His breadth and consecration have found their way into the temper of the institution. And it is with no slight degree of satisfaction that the many friends of Hartford are assured that for years to come that valuable personality will remain.

Mr. Robert E. Speer of the Presbyterian Board of Foreign Missions has given six lectures on Missionary Aspects of Great Movements. These thoughtful studies of the Tai Ping Rebellion in China, The Sepoy Uprising in India, The Slave Trade in Africa, The Great Ferment caused by the Babes of Persia, and The Youthful Thirst of Japan for Western Civilization will, we hope, appear before long in print; that they may receive the attention they deserve.

These members of the Senior Class will take part in Commencement exercises: Roger A. Dunlap will present the poem; Gilbert Lovell will have the history and Warren B. Seabury is to deliver the oration. The exercises will take place May 27.

W. B. S.

YALE

Recent university preachers have been Pres. W. D. Hyde, Rev. E. E. Hale, Bishop W. E. Lawrence and Prof. George Adam Smith.

Marquand Chapel held large audiences when Mr. Robert E. Speer of the Presbyterian Board gave two lectures on The Personal Factor in Foreign Missions. To give concreteness to his presentation he spoke at length of the lives of Raymond Lull, the thirteenth century apostle to the Mohammedans, and George Bowen, missionary to India.

Rev. E. G. Whitaker, field secretary for Tuskegee, has recently presented an interesting description of the work there. The Semitic and Biblical Club invited Rev. F. J. Bliss, excavator for the Palestine Exploration Fund, to address the last meeting of the year. One of the wittiest and most suggestive informal talks of the year was that of Rev. Dr. Mackenzie, formerly of San Francisco, and now pastor of the Rutgers Presbyterian Church, New York.

The visit of Prof. George Adam Smith of Glasgow is one of the notable events of the year. Beside preaching in the college chapel he spoke for three successive nights to students from all departments of the university upon the claims of the Christian life. These talks were of a simple, devotional character, very earnest and impressive. In an informal address before the Divinity School he said, referring to the union of the two branches of the Presbyterian Church in Scotland: "It will take some time for the various congregations to settle together through the country, but in the colleges the union has accomplished great results already. The consolidation of theological schools has effected a needed economy and greatly strengthened the remaining faculties." He thought the Nonconformists were justified in using extreme measures against the Education Bill, but questioned the advisability of refusing to pay taxes imposed by a popular Parliament, saying, "This is a double-edged weapon which may turn against them when the power of the parties is reversed." Of university settlements Dr. Smith declared that Scotch experience shows that they are "more or less of a failure wherever they are not connected with a regular congregation or backed by some religious body."

The catalogue announces these special lecturers for next year: Rev. Lyman Abbott, D. D., Lyman Beecher lecturer on The Christian Ministry; Prof. W. Douglas MacKenzie, D. D., Nathaniel William Taylor lecturer on Problems of the Consciousness

of Christ; Prof. James Orr, D. D., Kant and Hegel in Relation to Theology; Rev. C. A. Dinsmore, alumni lecturer, The Permanent Spiritual Value of Dante; John R. Mott, lecturer on missions. A new arrangement appears by which academic Seniors can combine their Senior work with that of the Junior year of the Divinity School, thus completing the course in two years.

Among the new courses are Professor Sanders's History of the English Bible and Jewish and Christian Laws and Institutions; Professor Stevens's Biblical Basis of Theology; Professor Porter's Philo, and Jewish History in the Time of Christ. The study in Old Testament theology is extended to a full year course, as is also Dr. Bailey's systematic sociology.

Two new names are added to the corps of instructors—Mr. Frederic Lent and Dr. W. M. Patton, both in the department of Biblical literature. The efficiency of the department of elocution is to be increased by placing its hours on the same footing with the rest of the curriculum, as prescribed and counted for a degree. The study of present mission fields is to be resumed after a year's lapse, and additional lecturers are Professors Williams and Torrey and Rev. W. H. Sanders of West Central Africa.

R. G. C.

April Receipts of the A. M. A.

	1902	1903
Donations,	\$12,960.83	\$18,102.26
Estates,	11,052.13	5,673.44
Tuition,	5,823.58	6,574.37
Total,	\$29,836.54	\$30,350.07
	7 mos. 1902	7 mos. 1903
Donations,	\$105,211.30	\$101,350.88
Estates,	48,438.87	41,584.31
Tuition,	34,462.77	36,762.36
Total,	\$188,112.94	\$179,697.55

The decrease in donations is \$3,860.42, and in estates for current work, \$6,854.56; and an increase in tuition of \$2,299.59; a net decrease of \$8,415.39.

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We would also suggest that now is a good time to order matchings for your China and Glass for your city home, that it may be ready for delivery when you return in Autumn, as considerable time is required for importation.

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GEORGE A. GORDON.

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This memorial volume, compiled by his daughter, is worthy of a place in every minister's library, and, as the *Interior* says, "ought to become a classic for students preparing for the pulpit."

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Please mail me a copy of the Memorial Volume of Sermons by Prof. Edwards A. Park, for which I will remit \$1.50 within 30 days or will return the book in perfect condition, postpaid.

Signed

Name and address.

Record of the Week

Calls

BLOMBERG, CARL R. A., Chicago Sem., to Glenwood, Wis. Accepts.
 BULLOCK, M. C., to remain another year at Tyrone and Deerfield, Mich. Accepts.
 BURHANS, PAUL C., Seward, Neb., to Second Ch., Eau Claire, Wis. Accepts.
 CALKINS, RAYMOND, Pilgrim Memorial Ch., Pittsfield, Mass., accepts call to State St. Ch., Portland, Me.
 CHAPMAN, FRANCIS H., Chicago Sem., to Bristol and Paris, Wis. Accepts.
 CHILD, IRVING H., Hartford Sem., to Benson, Vt. Accepts.
 COOMBS, HARRY E., Hartford Sem., to Peru, N. Y. Accepts.
 DALE, JOHN H., Andover Sem., to Billerica, Mass. Accepts.
 DAVIS, OSCAR F., to remain a fourth year at Emington, Ill.
 DICK, JEREMIAH M., Hubbard, Bethel and Elliott Prairie, Ore., to engage in S. S. work in Washington. Accepts.
 ENDERS, GEO. C., to remain a fifth year at Pittsfield, O. Accepts.
 FINGER, JACOB, Hartford Sem., to Meth. Ch., Bakersfield, Vt. Accepts.
 FOWLES, RAYMOND H., Bangor Sem., to Monson, Me., where he has been supplying. Accepts.
 FRENCH, D. E., to Arborville, Neb., where he has been supplying. Accepts.
 HENSHAW, THOS. D., Parkman, O., to Fairport and Richmond. Declines.
 HUFFER, V. E., Marion, Ill., to Metropolis. Accepts.
 JAMES, GEO. W., Hiteman, Io., to Plymouth Ch., E. St. Louis, Ill. Accepts.
 LE FEBRE, JOHN, who has been supplying Cable, Wis., in connection with study in Ashland Academy, to Clear Lake. Accepts, discontinuing study.
 MACKENZIE, W. DOUGLAS, professor of systematic theology, Chicago Sem., to presidency of Hartford Sem. Accepts.
 MOORE, M. A., West Grove, Io., to Letcher, S. D. Accepts.
 NELSON, GUSTAVE W., Ashland, Ore., to Albany.
 NEWQUIST, K., not called to Glenwood, Wis., as recently reported.
 OWEN, GEO. W., Hartford Sem., to First Ch., Lynn, Mass. Accepts.
 PRICE, WM. F., Webster, Liberty and Manning, Wis., to Hancock and Coloma, Mich. Accepts.
 ROGERS, C. WELLINGTON, to S. Bristol, Me. Accepts, and is at work.
 SHORT, WALLACE M., Evansville, Wis., to Beacon Hill Ch., Kansas City, Mo.
 SWAIN, CARL J., to remain another year at Sauk Rapids and Cable, Minn.
 SWITZER, MISS ANNE E., La Fayette, Col., to Holodrege, Neb. Accepts, having begun work March 1.
 WALCOTT, PHILIP C., Hartford Sem., to become assistant superintendent of the Sunday school at Asylum Hill Ch., Hartford, Ct. Accepts.
 WALKER, WM. H., formerly of Wilmette, Ill., to South Haven, Mich.
 WITHEY, FRED'K N., Oklahoma City, Okl., to Brookfield, Mo. Accepts.

Ordinations and Installations

GATES, CARL M., o. Dorset, Vt., his home church, April 6. Sermon, Rev. J. E. Frame; other parts, Rev. Messrs. C. H. Peck, G. A. Furness, O. H. James, C. R. Seymour, D. D., C. L. Carhart, O. H. Gates, brother of the candidate.
 PERSONS, FRED'K T., o. United Ch., New Haven, Ct., May 6. Sermon, Rev. Arthur Goodenough; other parts, Rev. Messrs. John De Peu, W. J. Mutch, G. S. Dickerman, J. T. Stocking and Drs. T. T. Munger, W. L. Phillips and B. W. Bacon.
 PRATT, ARTHUR P., i. Third Ch., Chelsea, Mass., May 5. Sermon, Rev. F. W. Merrick, Ph. D.; other parts, Rev. Messrs. W. S. Eaton, T. E. Babb, S. P. Cook, S. M. Cathcart, H. W. Stebbins and Drs. W. W. Jordan, S. L. Loomis and A. H. Plumb.

Resignations

ABRAHAM, SARKIS A., Patten, Me., to take effect June 28.
 ARNOLD, SETE A., Clackamas, Park Place and Ely, Ore. Present address, Vancouver, Wn., R. F. D. No. 1.
 BIDWELL, CHAS. A., South Main St. Ch., Manchester, N. H., to take effect June 1, after a pastorate of seven years.
 BLAKESLEE, NEWTON T., North Side Ch., Milwaukee, Wis., after ten years' service.
 DICK, JEREMIAH M., Hubbard, Bethel and Elliott Prairie, Ore.
 FORD, ROB'T., Campton, N. H., to take effect June 1, after ten years' service.
 GARDNER, NATHAN E., Hemingford Neb.
 GRIFFITHS, GRIFFITH, Eureka, Cal., after twelve years' service. Will remove to Berkeley and become field representative of *The Pacific and The Pacific Presbyterian*.
 HEATH, JEAN E., Cornish, N. H.
 LOWELL, JOHN N., West Ch., Haverhill, Mass., after twenty-three years' service.

MORRISON, GEO. M., Plymouth Ch., St. Paul, Minn., after five years' service.
 NICHOLS, JOHN H., Plain Ch., Bowling Green, O., on account of continued illness in his family. Has returned to them in England.
 PRESTON, WM. F., Onandaga, Mich.
 ROSE, CHAS. G., Mattison and Batavia, Mich.
 WISWALL, ALEX., Upton, Mass., after eleven years' service.

Stated Supplies

BERG, IRVING H., Hartford Sem., at Granby, Ct., for the summer.
 BOOTH, HAROLD G., Hartford Sem., at Portage Lake, Me., for the summer.
 BROCKIE, JOHN M., Bangor Sem., at Sandy Point, Me., for the summer.
 CASE, HERBERT E. B., Hartford Sem., at Miarda, Me., for the summer.
 CAMPBELL, WM. J., Bangor Sem., at Cambridge, Mass., for summer work.
 CROSS, JUDSON L., Yale Sem., at Silver Creek, Neb., for the summer.
 EMRICH, RICHARD S. M., Hartford Sem., at Rangeley, Me., for the summer.
 GATES, MERRILL E., Washington, D. C., at Central Ch., Philadelphia, Pa., while the church is without a pastor.
 HAWKSWORTH, CHAS. W., Bangor Sem., for the summer at Sunset, Me., where he supplied last summer.
 HOLTON, HORACE, Yale Sem., at Bertrand, Neb., for the summer.
 KILBON, GEO. L. W., Hartford Sem., at Staceyville, Me., for the summer.
 MANN, GRO. E., Bangor Sem., at Kenduskeag and Stillwater, Me., for the summer.
 MARTIN, JOEL, evangelist, of Rondo, Mich., at Kalkaska for three months.
 RONALD, WM. B., Hartford Sem., at Tolland, Ct., for the summer.
 WILLIAMS, EDW. M., Oberlin Sem., at Hermosa, S. D., for the summer.
 YARROW, ERNEST A., Hartford Sem., at E. Granby, Ct., for the summer.

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 BY NEW HAVEN, CT., CENTRAL ASSOCIATION
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 COOK, HARRY B., Yale Sem.
 EKINS, GROVE F., Yale Sem. (Knox).

Continued on page 718.



rubbing. Rubbing means unhealthy work; no time to yourself; no comfort in washing. Less rubbing means less wearing, scraping, tearing; fewer clothes to buy; economy. Save your health, your strength; wash in a suitable, womanly way; and while doing this, you're

697

EARNING MONEY

Never Neglect Constipation

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

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His name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

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Eczema, Salt Rheum, Pimples, Ringworm, Itch, Ivy Poison, Acne or other skin troubles, can be promptly cured by

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J. B. Irvine, Jr., Los Angeles, Cal., who has had much experience in the preparation of other hymnals, says:

"I am more delighted than ever with 'PILGRIM SONGS' and am gratified at my success in inducing the First Congregational Church here to get this hymnal for their Sunday school and prayer meeting. We are using it with pleasure and great profit, and desire to express our appreciation of the excellent work of the compilers and our indebtedness to them for a real treasury of song."

"I hope the editors will succeed in producing a hymnal as superior for use in church as is 'Pilgrim Songs' for the Sunday school."

"Pilgrim Songs" is being introduced into many of our very best schools after being critically compared with all the best hymnbooks in the market. Its words are choice, and its music, though high class, is not as a rule difficult, but has vigorous movement and pleasing melody, and, what is equally important, words and music are adapted to each other.

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If you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

In and Around New York

circumventing the Shylocks

Already several loan associations in New York exist which aim to assist the poor by loans on personal property at interest rates much lower than are charged by regular pawnbrokers; but a new one, to loan at smaller charges than any, is seeking incorporation. Six per cent. per annum is to be the maximum charge, the pawnbrokers charging thirty per cent. St. Bartholomew's Association eighteen, and the Provident Loan Society about twelve. Some say that the expenses of the business cannot be met at this low interest rate; but those at the head of the movement, including the president of the St. Vincent de Paul Society, a Roman Paulist Father, Dr. Burrell of Collegiate Church, and two bankers, claim that the experiment is worth trying, as the society will do a charitable work needed more than is generally realized.

A Church Crusade against the Police

Police Inspector Cross is the latest officer to be dismissed from the force on charges originating with church people. He was in charge of the district against which Rev. Mr. Padock of the Episcopal church made sensational charges a year or two ago. Charges against him were not considered by police officials at the time, but now, after a six weeks' trial, he has been found guilty of neglect of duty. In Brooklyn Rev. Dr. Cortland Myers of the Baptist Temple is heading a movement to clean that borough of gambling and other vices, and two men have already been convicted on evidence presented by him or his agents. Police charges will inevitably follow. The moral influence of these examples is felt throughout the force, for a "church crusade" is what dishonest policemen most fear.

Building Blocked by Strikes

There are indications that New York is on the verge of labor troubles more serious than any experienced here for years. The subway work is at a standstill in many places because of a strike of unskilled laborers; two unions of carpenters are fighting each other; team drivers who handle building materials demand more pay, and in other lines laboring men are making hard the lot of the employer. The employing firms have about reached the limit of their patience and many are likely to follow the example of building material dealers, who have stopped delivering goods because of the trouble with their teamsters. At this writing practically no material for new buildings is being delivered and as supplies on hand are exhausted, carpenters, ironworkers, bricklayers and workmen generally are being discharged. It is estimated that 100,000 men will be idle in a few days unless troubles are adjusted, and many important building enterprises are already at a standstill. C. N. A.

Nuggets

(Continued from page 705)

actual . . . That is the good news of the future existence—a time and a place to develop to the full extent of one's inherent powers.—*Mr. Bishop*.

Human personality is the crowning work of nature. Will it be ingloriously undone because a valve in the heart or an artery in the brain gives way? Will the work of thousands of years in evolving and equipping a magnificent personality be in a moment rendered abortive, all because a microscopic parasite has been breathed into the blood?—*Mr. Bishop*.

If Congregationalism retains its leadership, in the control of itself it must be a pattern of good government—no dishonesty in its own rule, no trickery in the election of its own officers, no packing of councils in the dismissal of ministers, no doubtful expedients in its attempts to raise money, no tampering with figures to make a showing that facts will not warrant.—*Dr. Richardson*.

The sermon is the confession of faith for the congregation. It declares what each man would speak as in the presence of God his thought takes

shape. . . . A spiritual congregation preaches a spiritual sermon and a worldly congregation preaches a worldly sermon. The minister may purpose otherwise, but a force he cannot resist shapes his speech.—*Rev. Wilbert L. Anderson*.

Record of the Week

(Continued from page 712.)

MCGREGOR, ERNEST F., Yale Sem. (Minnesota).
PALMER, ALBERT W., Yale Sem. (California).
ROUNDY, RODNEY W., Yale Sem. (Amherst).

Churches Organized and Recognized
OPP, ALA.—*Bethel Ch.* is the name of the new organization of which Rev. W. S. Jones is pastor. The older church mentioned in the Year-Book is locally known as Pleasant Grove Ch.
TILLINGHAST, WIS., rec. 29 April.

Personals

PITKIN, WALTER B., Hartford Sem., has received the J. S. Welles Fellowship for two years of foreign study. He will sail early in the fall.

April Receipts of the A. B. C. F. M.

	1902	1903
Donations, Legacies,	\$43,188.81	\$43,271.84
	32,494.38	19,219.10
Total,	\$75,683.19	\$62,480.94
	8 mos. 1902	8 mos. 1903
Donations, Legacies,	\$547,983.12	\$360,709.64
	92,931.25	59,644.10
Total,	\$440,914.37	\$420,443.74

Increase in donations, \$12,816.52; decrease in legacies, \$33,287.15; total decrease, \$20,470.63.

Unusual Features and Methods

EATON, COL.—Eight adults were added at a recent communion, half on confession. The Boys' and Girls' Clubs recently gave a callisthenic exhibition which revealed the work that had been done with them along Bible lines as well as in physical culture. The proceeds feed the Bible school of debt. The parents presented the pastor, Rev. S. C. Dickinson, with \$25 next day, as an expression of appreciation for his work among the boys and girls. The C. E. Society is beautifying the church by putting in a lawn and planting flowers about the building.
PATCHOGUE, N. Y.—Rev. S. W. Haven asked his people on Easter Sunday for \$800, to be applied on various debts. Envelopes, giving needed information but no clew to the giver, were distributed in advance and by a secret free will offering nearly \$1,100 was secured, to which \$138 from an entertainment was added. To unify the many branches of work represented in the church with its two outlying chapels, a meeting of all church officers is held at the parsonage at least twice a year. This brings about thirty persons together as a Church Council to consider and distribute the work. Another plan of this inventive pastor is to train up a force of young men to act as understudies to the regular church officers, assisting in details, thus gaining knowledge and experience which will fit them for larger responsibilities as the elder men lay them down.

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Pork and Beans
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Promotes a luxuriant growth.
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Cures scalp diseases & hair falling.
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A Constipated Habit

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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 17, Sunday. *Perils of Wealth*.—*Mark 10: 23-31.*

There is no fixed limit or outward measure for this peril of wealth; so that, for example, it affects only millionaires. We do not know how much Judas hoarded, but he sold his Lord for a little more than twenty dollars. The measure is that of heart's love. Evil pays no more than it must and a man may sell his soul for a morsel of meat. The peril of growing wealth is great. "If riches increase, set not your heart upon them." Christ's comparison is hyperbole, that is, emphasis by exaggeration. His "Let your communication be Yea, yea; Nay, nay," did not in his own practice exclude figures of speech.

May 18. *The Day at Cesarea Philippi*.—*Matt. 16: 13-20.*

Remember both that Jesus calls himself the corner stone and that Peter calls him so [1 Peter 2: 1-9]. There was a grave irony in reminding the impulsive and unstable disciple that his name was taken from the rock, but there was also a divine promise of future stability and usefulness. Christ sees us not only as we are, but also as we are to be, and trusts us as he trusts his church with the power of the keys. It was not in the stress of work but in the quiet of retirement that Jesus asked the opinion of his disciples. In stillness the heart speaks. They came from an ebbing tide of popular faith. Peter's confession was a stroke against the stream.

May 19. *Rebuking Peter*.—*Matt. 16: 21-27.*

How swiftly Peter commanded becomes Peter rebuked when he thinks himself wiser than his Lord. Christ has rebuke for our shortsighted discontent. How often must we hear him say, as once again to Peter, "What I do thou knowest not now, but thou shalt know hereafter." The way of suffering is needful for the Master—why not for his disciples?

May 20. *Tribute from the Sea*.—*Matt. 17: 22-27.*

The half-shekel was the Jew's share of the cost of the temple services. To claim a son's exemption was deliberately to associate himself with God, to whom the services and sacrifices were offered. It is the sovereign of the earth who obtains money in so masterful a fashion. It is the Son of Man who pays his tax and provides payment for his disciple.

May 21. *The Childlike Heart*.—*Matt. 18: 1-6.*
They asked about high places, he answered

A LAST RESORT.

Pure Food Should Be the First.

When the human machine goes wrong it's ten to one that the trouble began with the stomach and can therefore be removed by the use of proper food. A lady well known in Bristol, Ontario County, N. Y., tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last, when patience was about exhausted and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts."

"A friend recommended the food as one which her own delicate children had grown strong upon so I purchased a box—as a last resort. In a very short time marked change in both health and disposition was seen. What made our case easy was that she liked it at once and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family."

"It's use seems to be thoroughly established in western New York where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.

about the entrance door. "Except ye turn"—how proud and unchildlike are our hearts! Humility is a condition of being exalted because it is the essential qualification for service. When self gets in the way we are not likely to be of much use to others.

May 22. *God Wills Salvation*.—*Matt. 18: 7-14.*

To become an occasion of stumbling is to work against God's purpose of salvation. The little ones include children first and then those of the childlike heart. Our assurance of salvation grows out of simple trust in God. The desire of his heart is imaged in the parable of the shepherd seeking his lost sheep. If we perish it will be because we avoid his search.

May 23. *The Law of Offenses*.—*Matt. 18: 15-18; Luke 17: 1-4.*

The thought of brotherhood creates the atmosphere of the Christian life under all conditions. It shapes the methods by which we seek redress. When we go to make complaint we must be ready to forgive. Church discipline which forgets brotherhood and aims at penalty must always fail. Seven does not stand for a definite number here, but for a continual readiness to forgive.

Progress in Kansas

The third year of self-support in Kansas Home Missions has closed with a fair balance in the treasury, and the realization that this has been the best thus far in the endeavor to secure gifts from our churches. Receipts were \$1,000 more than in the previous year. The first year started with the enthusiasm liable to accompany a new idea. More than half the churches met the requests made of them, and the society closed its first year with \$1,000 in its treasury. The second year was the time of sorrow. The severe season that saw almost an entire loss of the corn crop helped the spirit of weariness likely to follow the first effort of enthusiasm. Collections fell off sadly and only because of a timely legacy did the society clear the year with a balance in hand. The third year was felt to be the test of the plan of caring for our own. Calls for help were many and the cost of the missions was increased heavily. The gifts came in slowly for the first ten months and it was feared that the new idea would have to go the way of many others. But the churches have come forward grandly; half have met their apportionments. Nothing has so stimulated the churches to action in missionary service as this plan of self-support. We know our power now and are ready for the hard work before us.

The past year has also witnessed the filling of the ranks of our ministry. There has been a fine list of new comers and the older men have desired to stay in a fellowship growing stronger every year. For every man who has thought to better himself by leaving the state, three have come, so that our churches, with few exceptions, are supplied with pastors.

Winter and spring have seen the happy increase of several churches. Dr. Sargent in Wichita has added about 100 to his fellowship in the last year, using no outside aid, but simply being watchful to gather in the many new comers in that rapidly growing town. Miss Brock, pastor at Clay Center, had the aid of an evangelist for three weeks and the membership has increased over 50 per cent. Chapel Church in Kansas City has added over forty since Jan. 1. Kirwin has been blessed in special work in which Rev. J. E. Kirkpatrick had the assistance of Evangelist Stough. The Topeka churches were helped by the great meetings held by the Oliver brothers on the North Side and Evangelist Williams on the South Side. And just now comes the word that Overbrook has had a rare work of grace, resulting in 100 conversions. Downs, after experiencing an increase of forty, called the man the people were desirous of securing, at a salary far in advance of the usual amount of the pastoral support, and is happy in the leadership of Rev. W. E. Brehm.

The State Association met this year at Salina. It was there that, eleven years ago, the state forces agreed to work toward self-support in home missions, taking eight years to accomplish the effort. Three years of the plan are now history and the workers went back to Salina to assert to the world that the plan is no longer an experiment, but is worthy of the consideration of our less venturesome neighbors.

H. E. T.

Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSION SOCIETY, No. 600 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607, Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, House Secretary.

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THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Rev. L. H. Cobb, D. D., Secretary *Emeritus*; Charles E. Hope, Treasurer, 106 East 22d St., New York, N. Y.; Rev. C. H. Taintor, 151 Washington St., Chicago, Ill.; Rev. G. A. Hoyle, Congregational House, Boston, Mass.; Rev. H. H. Wilcox, Y. M. C. A. Building, San Francisco, Cal., Field Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Standish, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

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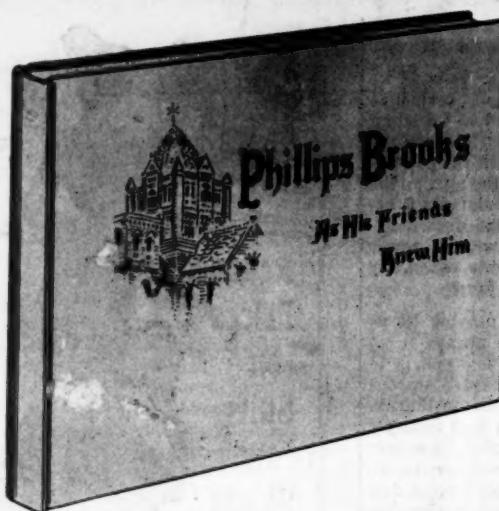
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Santa Fe

The Yellowstone Park

season opens June 1. The Park is increasing in popularity yearly and it is becoming quite the thing for special parties to visit it. Then, too, people stay there longer. Although the regular tourist trip provides for 5½ days in the park, any one can remain longer without any extra charge for transportation. Many cannot afford to spend more than 5½ days there so the regular schedule is based on that fact.

The hotels are all modern in appointment, electric lighted and steam heated and the trip through this Wonderland is the finest coaching trip to be found in the country.

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